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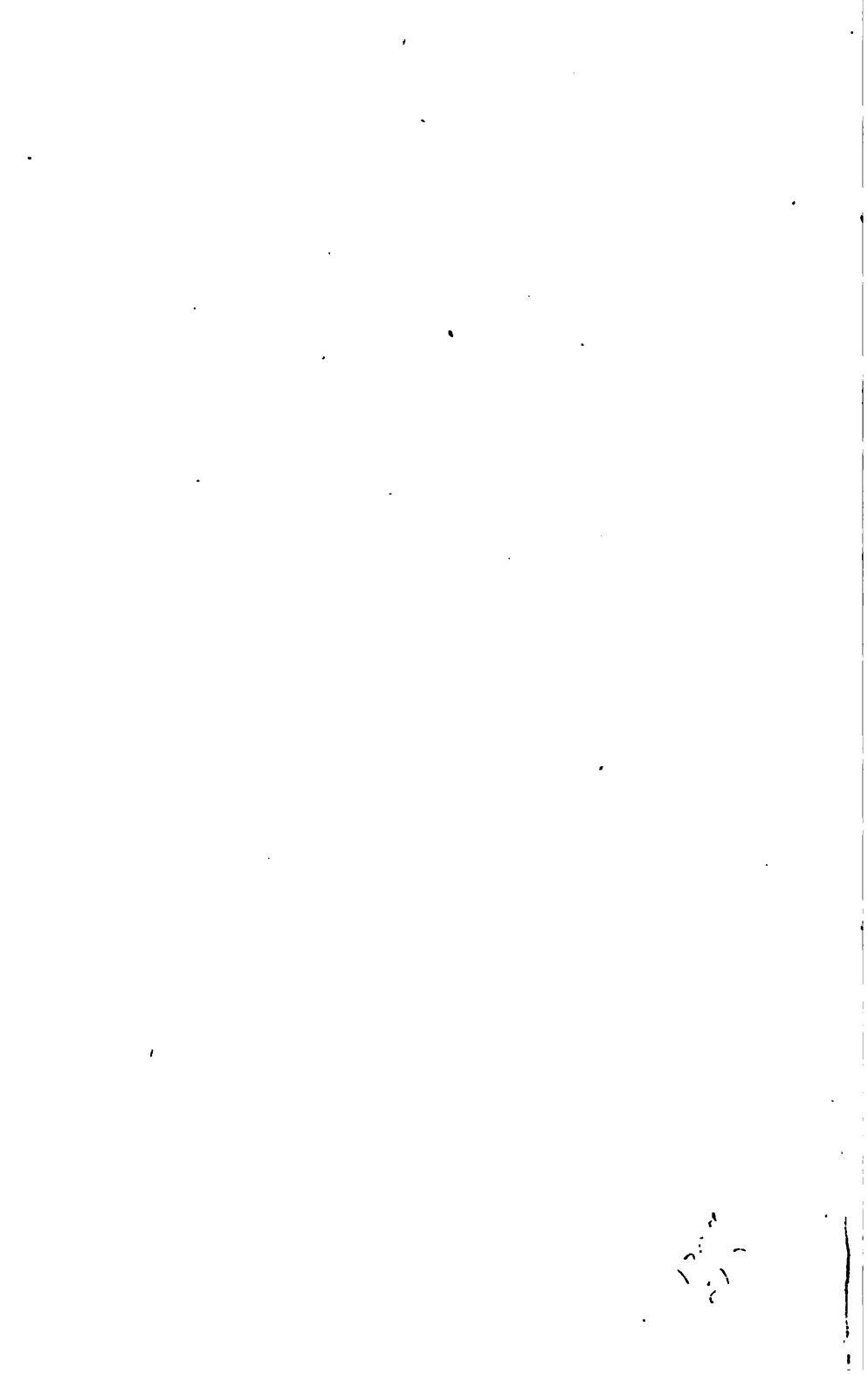








A  
COMMENTARY  
ON  
THE PSALMS.



A COMMENTARY  
ON  
THE PSALMS,

DESIGNED CHIEFLY FOR THE USE OF HEBREW  
STUDENTS AND OF CLERGYMEN,

BY  
GEORGE PHILLIPS, D.D.,  
PRESIDENT OF QUEENS' COLLEGE, CAMBRIDGE.

VOL. II.

WILLIAMS AND NORGATE,  
14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
20, SOUTH FREDERICK STREET, EDINBURGH.

—  
1872.

1/3.

LONDON :  
GILBERT AND RIVINGTON, 52, ST. JOHN'S SQUARE,  
AND 28, WHITEFRIARS STREET, E.C.

1871.

1871.

## PSALM LVI.

DAVID implores the assistance of God in this Psalm against enemies, of whose bitterness and desire to do him injury he complains in strong terms. After this petition, he proceeds to express his entire confidence in Jehovah, and his determination to present to Him the tribute of a grateful heart for those many deliverances and various mercies which in past days had been vouchsafed to him.

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1. עֲלֵי־יִנֹּת אֱלֹם רְחֹקִים. This title has been variously explained. Some suppose the whole expression to be the name of a tune, or musical instrument, as Psalm xxii.; the inscription to which is עֲלֵי־אֵילַת הַשֶּׁחֶר. Others regard it as illustrative of the argument of the Psalm; although in so doing they are met by considerable difficulties. Whether אֱלֹם יִנֹּת be translated *the mute dove*; or אֱלֹם be taken in the sense of *a band or company*, and construed with רְחֹקִים, in either case רְחֹקִים must mean *the distant ones*, and must refer to a number, and not to an individual, notwithstanding that an individual is throughout the subject of the Psalm. The taking this word as a plural of emphasis, and as an adj. belonging to יִנֹּת, is not supported by any other instances of a similar construction; for the passage in Ps. lxxv. 6, sometimes quoted, cannot be admitted as partaking of that character. See note to that verse. Bochart reads אֱלֹם = אֵלִים; “dove of the distant *terebinths*.” The words may designate an established tune, peculiarly adapted to Psalms, the object of which, like the present, was to commemorate the exile of persons, who, as David, were innocent of the offences



imputed to them, and who were yet compelled to seek refuge in a distant country. **בְּאַרְצוֹ**, *when they took*. The verb **אָחַז** does in this place mean *to take* or *apprehend* as a prisoner, and not simply *to possess*, i.e. the Philistines simply having David in their country.

2. **שְׂאֵפֵי**, *would swallow me*. **שָׁאָה** is *to draw breath, to breathe vehemently, to snuff at*. The Germans mostly translate this word by *schnauben*. The ancient versions, however, generally render it here in the sense of *treading down*, as if they derived it from **שָׁחָה**. Thus the LXX. have *κατεπάτησέ με*, Vulg. *conculcavit me*, Chald. **שַׁפִּינִי**, &c. The noun **אָנָשׁ** is to be taken collectively, comprehending all those designated **שׂוֹרְרִים** in the following verse, and not a term of contempt for Saul, as is supposed by Venema and others; for we do not find anywhere in the history of David that he ever spoke of his oppressor in contemptuous language.

3. **מָרוֹם**. This word in our version and others is taken as a noun in the vocative, in the sense of *O most High!* So Rashi says of **מָרוֹם**, that it means **הַקָּב"ה שׁוֹבָה מָרוֹם**, *the holy One, blessed be He, who sitteth on high*. But it must be admitted that this word is not found anywhere else in Scripture as an epithet of the Deity, and that there is no occasion to take it so in this place. It will be better to render it adverbially, as if **בְּמָרוֹם**, *haughtily*. See Mic. ii. 3.

4. **יּוֹם אֶירָא וְנָרָה**, *in the day I am afraid, &c.*, i. e. whenever I am afraid of those who oppress me, I will place my trust in Thee. For **אֶירָא** Hupfeld proposes to read **אֶקְרָא**. There is no authority for this alteration of the text; nor does the sense of the passage require a change. The meaning of the Psalmist is that when he is afraid of his adversaries, i. e. when he is more than ordinarily exposed to danger from them, that is the time when he will especially manifest his trust in God.

5. In this verse the Deity is spoken of in the third person. It declares the intention of the Psalmist to sing praises unto Him, as a tribute of gratitude for the performance of the pro-

mise conveyed to the Psalmist through Samuel the prophet, at the time he was anointed a king, viz. that he indeed should live, and reign over the kingdom of Israel. **דְּבַר** means *a promise*, see 1 Kings ii. 4, and hence, **הִלַּל דְּבַר**, *to praise His word*, is to acknowledge that His promise has been fulfilled, and to render heartfelt praise to Him for such fulfilment. The prefix **ב** to **אֱלֹהִים** will thus have the force of *in* or *through*. See Gesenius on this letter. **בָּשָׂר**, *flesh*, man in general. In Mendelssohn's **בְּאֵר** we have the whole verse thus paraphrased: "In God, whom I will praise because of His word which He hath spoken of me by means of Samuel the seer; in this God, who is true and eternal, I have trusted, and therefore I will not fear; for what can my adversaries do to me, seeing they are nothing but flesh and blood?"

6. **דְּבַר יַעֲצֵבִי**. Interpreters have variously rendered these words. The LXX. have *τοὺς λόγους μου ἐβδελύσσονται*, as if they had read **יַתְעֲבִי**, instead of the verb in the present text. The Syriac has deviated still more from the literal translation. But instead of stating and reconciling the different modes in which the expression has been taken, let us consider what may be the most suitable meaning of **יַעֲצֵבִי** in this passage. According to Hupfeld the original meaning of this verb was *to twist*. This sense is suitable here. Indeed, the idea of *afflicting*, one of the ordinary senses of the verb, might by way of figure, when used in connection with **דְּבַר**, convey the notion of twisting or perverting words.

7. The verb **יִגְוְרִי** is by the greater part of interpreters taken in the sense of *they gather*, or *congregate*. Thus the Chald. has **יִבְנִשׁוּ**, *they congregate*, which Symmachus follows, who elegantly connects this verb with the following one, **יַצְפִּינִי**, by rendering the expression *συνήγουντο λάθρα*. Kimchi says, **עֲנִן יִגְוְרוּ אִסִּיפָה**, *עֲנִן* "the meaning of **יִגְוְרִי** is collecting and gathering." The root is **גִּוַר**, which primarily signifies *to deflect* from the way, from the Arab. **جَارَ**, which in the third conj., is *to be*

*neighbour unto* ; so the noun גַּר is a *neighbour*, and from this signification is obviously derived that of *congregating*. Gesenius translates the two verbs, *they gather themselves, and lie in wait*. In Ps. lix. 4, we have יְגוּרִי employed in the same manner. Ewald has, *sie eifern*, as if he considered it equivalent to נִירוּ, to *excite contention*. I think the notion of *congregating* agrees with what the Psalmist evidently intends to express in this verse, and also harmonizes with the accompanying verb. *They congregate, they lie in wait*, as if, stated with more fulness, the Psalmist would say: "They congregate where they expect I shall go, and there they lie in wait to take me." בְּאַשֶׁר in the following hemistich has the force of *as* ; "as they expect, or hope for my life."

8. עַל־אַחַךְ פִּלְטָה לָמוֹ, *may escape to them be vain, or their escape be vain* ; i. e. may their hope of deliverance be altogether a vain one. The word אַחַךְ signifies *vanity*, and when constructed with עַל, *upon*, is equivalent to לְשׁוֹן. The word פִּלְטָה is not a verb in the imperative, as is supposed by some persons, because of its having the punctuation of the imperative ; but a noun, as appears from the general expression, which is one of petition. Zunz has "Umsonst sei ihr Entrinnen." In Ps. xxxii. 7, we have פִּלְטָה employed as a noun in the sense of *deliverance*. The last member וְגַם בְּאַחֶיךָ וְגַם Venema translates, "*in nasum populos descendere fac*, h. e. *deijce in statum contumeliosum ac exitialem, fac, ut in faciem ruant et pereant*." Most commentators, however, translate אַחֶיךָ *anger*.

9. נָדִי סִפְרָתָה אֶתָּה, *Thou hast recorded my wandering*, i. e. my flight, which I have been compelled to make in consequence of persecution, Thou knowest and hast taken notice of. So the Chald. יוֹכֵי טַלְטַלִּי מִיָּנִיתָ, *Thou hast numbered the days of my flight*. This sense of the noun נָדִי is the most probable ; but Michaelis derives it from the Arab. نَس, *motus, agitatedus fuit* ; and thence, in the supplement to his Lexicon, p. 1612, he interprets it *motus, agitationes*. In this place he thinks it refers to the palpitations of the heart, considering that the notion of

flight is repugnant to the title of the Psalm. Mendelssohn has adopted much the same signification in translating it by *Leiden*. The sense of flight is to be preferred, as being the most usual meaning; and the objection of Michaelis is of no importance, for there is nothing in the subject of the Psalm which should prevent David from referring to his flight. בְּנִאֲדָךְ, in *Thy bottle*. Ben Melech proposes to read ך for נ, making the word נִאֲדָךְ, the same as the first word of the verse, and rendering it as Mendelssohn has done. If such be the case, then the pronominal affix of the 2nd pers. annexed to it would mean, "the sorrow or hurt which I suffer, comes from Thee (God) as a fatherly chastisement;" also the ב prefixed would signify *with*, and therefore the Psalmist's petition would be this: That with the fatherly correction he was experiencing from God might be placed his tears, as an evidence of that sincere repentance which the affliction was intended to produce. But there is no ancient authority for this change of the text; and the clause as it stands, when taken in connection with the preceding, conveys much the same sentiment as that suggested by the emendation of Ben Melech. הֲלֹא בְּסִפְרֶתְךָ, are they not in *Thy book*? The Psalmist here asks a question: "Seeing that Thou hast recorded my wandering, are not my tears also in Thy record (book)?" See Malachi iii. 16, where we have סֵפֶר זִכְרוֹן, *book of remembrance*, alluding to the ancient custom of kings keeping a register of all events of any national moment.

10. The particle אֲנִי refers to בָּיָם. The language of confidence is here used: "When I call, then my enemies turn back; for God is with me, this I certainly know." As הוּא is here used in a neuter sense, it seems to stand for זֶה; but הוּא is used as neuter in other places.

11. The affix וּ to דִּבְרֶךְ is omitted, as is manifest from verse 5, of which this and the following seem to be intended as a repetition.

13. עָלַי אֱלֹהִים נִדְרֶיךָ, *Thy vows, O God, are upon me*, i. e.

the vows made to Thee are to be performed. The affix in נִדְרֶיךָ denotes not the person performing the vows, but the object of them. Similar instances of this construction, which may be called in some degree elliptical, may be seen in Ps. v. 8; xc. 11.

14. הֲלֹא נָוֵה, *will Thou not*, &c. This is the language of confidence, produced by past experience of God's assistance, as expressed in the first clause of the verse. After רָגַלְתִּי the verb הִצֵּלְתָּ should be repeated.

## PSALM LVII.

DAVID prays to God to be liberated from the dangers to which he was exposed from wicked men; this petition having been granted, he proceeds to praise and give thanks to the Author of this deliverance for His great mercy and righteousness. The Psalm consists of two parts, the first of vv. 2—6, and the second of vv. 7—12. The seventh verse repeats in substance the persecution referred to in the first part. Each part concludes with the refrain.

1. אֶל־תִּשְׁחַת. Concerning these words and מִכָּתָם, see the Introduction. בִּבְרָחוֹ מִפְּנֵי שָׁאוּל בְּמַעְרָה, *on his fleeing from the presence of Saul in the cave*. There are two instances recorded of David's taking refuge in a cave to be secure from the hands of Saul; the first, in the cave of Adullam (1 Sam. xxii. 1); the second, when he was in the wilderness of Engedi (1 Sam. xxiv). It is most probable that at the second of these

places he wrote this Psalm ; for the matter of it agrees very well with the circumstances of David at that time, as they are narrated in the history, and does not agree with the narrative of his concealment at Adullam, where he was protected by a considerable force under his own command, and was in no immediate danger of any attack from Saul. In the first part of the Psalm, and especially in the 5th verse, David writes as if he was placed in much danger ; and we believe that on the occasion of his hiding himself the second time, he would in all probability have been captured, had not Saul by accident placed himself in the power of him whom he sought to destroy, and thus his intention with respect to David was for the time abandoned. We may, therefore, adopt the title for our guide, and regard the Psalm as referable to the events which occurred at Engedi. De Wette, to be sure, strongly objects to this reference, but his objection does not appear to be one of great moment. The chief difficulty experienced by this writer in such application, is in consequence of the Psalm consisting partly of prayer and partly of thanksgiving ; he observes, if it were written during the danger, the thanksgiving would not be admissible ; and if after, then the prayer would not be needed. Now it is not at all uncommon for a Psalm to contain a mixture of prayer and praise, and there is no reason why the present one may not belong to this class ; and if so, it may have been written after the danger, with an historical object. Supposing this to be the case, then the first part expresses David's feelings and situation at the time he was in expectation of being apprehended ; and the second his feelings—feelings of gratitude—when the danger was past, and the protection of God had been once more manifested unto him. The prayer might have been actually offered, and then the thanksgiving, when his condition became altered ; and the two might have been afterwards united by David under the direction of the Holy Spirit, making together one Psalm, and in this form adapted for the general comfort and edification of the Church.

2. חָסִידָה נַפְשִׁי, *my soul hath trusted*. חָסִידָה is 3rd pers. sing. fem. præt. from חָסָה, and put for חָסִידָהּ, the ' being substituted for ת. See Hurwitz's Heb. Gram., note to 7th conj. of verbs. עַד יֵעָבֵר הָאֵל, *until the calamities are gone by*. Here we have a noun plu. fem. with a verb sing. masc. So we have יְהִי מֵאֲרִת, Gen. i. 14.

3. לְאֵל פִּזֵּר עָלַי, *to God perfecting for me*, i. e. to God who supports my cause, who also defends me and keeps me safe. The verb פִּזֵּר occurs only in the Psalms, and in them but five times. When taken as a neuter it has the sense of *to cease*, *to come to an end*; but it has also the notion of *perfecting*, which seems to be very much the sense of the word in this place, and in Ps. cxxxviii. 8. Now in the notion of *perfecting for any one*, is implied that of doing good to him, of perfecting some work or act of mercy towards him; and this idea we find expressed in some of the ancient versions: thus the LXX. have ἐπεργετήσαντά με; Jerome, ultorem meum, &c. Ewald in his translation has rendered it exactly in accordance with the foregoing remark, viz. den Gott, der wohl mir thut.

4. After יִשְׁלַח understand יָדוֹ, an ellipsis we have already met with in preceding Psalms. The next clause דָּוָר שֶׁאֵין is differently interpreted. The LXX. have for the latter word τοὺς καταπατοῦντάς με; the Vulg. has conculcantes me. From hence it appears that for שֶׁאֵין they either read שֶׁאֵין, or that they considered both terms to be one in sense in this instance. Such interpretation amounts to much the same as that of שֶׁאֵין, *to swallow*. In each case David would be speaking of some person who was intent on destroying him. The word דָּוָר may be considered as the præt. piel of the verb דָּוַר, so that the passage would consequently be translated, *he that would swallow me up hath reproached*, viz. me. "דָּוָר always (e. g. Isaiah xxxvii. 23) has God as its object, not as its subject. דָּוַר שֶׁאֵין is to be connected with what follows as a hypothetical protasis (Ges. § 155, 4 a): supposing that he who is greedy

or pants for me (inhians mihi) slandereth, then Elohim will send His mercy and His truth." Delitzsch.

5. נַפְשִׁי וְרַ לְבָאֵם and לְדֹשִׁים, *my soul*, &c. The verb intervening between לְבָאֵם and לְדֹשִׁים, is a decided objection to the latter word being considered as an epithet of the former, as it is by Mendelssohn. Better to take it as a verbal noun, and render it *those inflaming*, or *inflammatory persons*, and put in apposition with בְּנֵי אָדָם, *sons of men*, which immediately follow. Before לְדֹשִׁים the word בְּתוֹךְ must be repeated. Again, before שְׁנֵידִים and לְשׁוֹנֵם there is an ellipsis of the pronoun אֲשֶׁר. Supplying these words, the sense of the verse flows very naturally: "My soul is in the midst of lions; I lie among inflammatory persons, men whose teeth," &c.

7. רֶשֶׁת, *net*, denotes here by way of metaphor, frauds of every kind by which men are deceived; see Ps. ix. 16; x. 9; xxv. 15. כִּפְּפָה נַפְשִׁי, *my soul is bowed down*, i. e. bowed down by the net, as the figure seems to imply, rather than by sorrow, which is the usual signification when found with נַפְשִׁי for a subject. Aben Ezra supposes כִּפְּפָה to be transitive here, as we find it to be in Ps. cxlv. 14; Is. lviii. 5; and therefore נַפְשִׁי becomes the object. In this way it is rendered by the LXX., who have κατέκαμψαν τὴν ψυχὴν μου, and the Vulg., which has incurvarunt animam meam. כִּפְּפָה being in the sing. numb. shows that נַפְשִׁי is the subject and the verb intrans., see Ges.

8. נָכוֹן לִבִּי, *my heart is fixed*, i. e. "it is strong and enduring, and trembles not on account of fear; and the reason of the reduplication of these words is to express the greatness of David's joy." Mendelssohn.

9. כְּבוֹדִי, *my glory*, i. e. my soul; see Ps. vii. 6; xvi. 9, &c. Some understand כְּבוֹדִי to refer to נָבֶל and כְּבוֹד which immediately follow; as by playing skilfully on them before Saul, David obtained great favour and glory, 1 Sam. xvi., but such usage of כְּבוֹד is not elsewhere to be found.



## PSALM LVIII.

IN this Psalm certain unjust judges and evil counsellors are reproved; their wicked designs and general impiety are set forth in strong terms; the frustration of their plans is made the subject of earnest prayer; and then, as if the devotion and fervour of the Psalmist had endued him with some degree of prophetic inspiration, he proceeds to predict in no doubtful language the entire destruction of the conspirators, and the joy occasioned by the triumph of justice.

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2. אָלִים. This word has been variously interpreted according to the root from which by different persons it is supposed to be derived. Some refer it to אָלִים taken in the Niph. sense, *to be dumb*, and hence אָלִים signifies *silence*. So Gesenius, agreeably to this meaning, renders the first three words, *num revera silentium justitiæ proloquimini?* Michaelis thinks that אָלִים stands for אֱלִים, *judges*, a word for judges which is used as a title of honour in Ex. xv. 11; Ps. lxxxii. 1; and in this criticism he is followed by Ewald and Hitzig. Mendelssohn has translated it, *ihr Richter*, which translation is defended in his בִּאור. This meaning would be the best if there was any authority for making אָלִים identical with אֱלִים; but there does not appear to be any. Under such circumstances it is best to render אָלִים as Gesenius has done, who considers the silence of justice, as equal to justice which is silent; and this he calls an *acute saying*. (οξύμωρον). Justice which is silent is, I suppose, = to justice which has long appeared so. אֲדָם בְּנֵי אָדָם must be taken as an accusative after the verb תִּשְׁפֹּטֵנִי; both hemistichs being interrog.

3. אָף, *truly, yea indeed*; בְּלֵב הַפֶּעֱלָה, *in heart ye do*, i. e. *ye meditate* עוֹלֹת, *iniquities*. Sing. עוֹלָה. Similarly we have מָוֶת, *death*, and מוֹתָם, *their death*; תָּתֶךְ, *midst*, תוֹכָם, *the midst of them*. The phrase פָּעַל בְּלֵב signifies *mental operation*; as Mendelssohn states, *to compound thoughts*, לְהַרְכִּיב רַעיוֹנֵי; and *to imagine imaginings*, לְחַשֵּׁב מַחֲשָׁבוֹת; and hence in simple English *to meditate*, as is rendered above. To the first hemistich is annexed בְּאֶרֶץ by the LXX., Chald., and Syr. This ancient division of the verse is supported by the accents, according to the Hebrew text of S. Baer. הַיָּמִים יְדִיכֶם, *the violence of your hands*, which consists in writing edicts, &c.; the instrument by which the action is performed is put for the action itself. See Eccles. ii. 11. תִּפְלִטֶסָּךְ, *ye weigh out, ye dispense*. The use of the verb here intimates the particular care with which everything was made to serve as an excuse for exercising all kinds of injustice and oppression.

4. וְזֵרֵי, *are estranged*. The root is זָרָה, *to compress*, and also *to be estranged*; Job xix. 13; Ps. lxxviii. 30; וְזֵרֵי is the præter. Kal, the Cholem stands for Kamets. Similar instances of this punctuation we have in בּוֹשֵׁר, אֹרֵרִי, מוֹבִי. The two members of the verse express in different language the same great truth, viz. the doctrine of original sin.

5. חֲמַת לָמוֹ, *their poison*. The noun is in the construct. form, the absolute of which is חֲמָה, from the verb חָמָה, *to grow warm*, in the same manner as we obtain יְדָעָה, *knowledge*, from יָדַע, *to know*; שָׁנָה, *sleep*, from יָשָׁן, *to sleep*. Hence חֲמָה is primarily used in the sense of *heat*, and from it flows that of *poison*; as Geier observes, "Quippe quod calida sua natura æstuantem quoque reddit sanguinem, magnoque hominem excruciat perditque æstu." The noun being in the constructive, makes לָמוֹ to partake of the nature of a substantive, as if the full expression were, *the poison of these men*. וְהֵשֶׁם יוֹבֵר תָּמִיד, *and the noun that is joined to a possessive pronoun is always constructive in signification*. Mendelssohn's Beor. It is, however, more simple

to regard it as one of the many instances which occur of the constructive form being put for the absolute; as it can hardly be proved by the citation of other passages that a noun in regimen, followed by a dative, is agreeable to any established grammatical usage. שִׁרְיָן חֵרֵשׁ, *the deaf adder*. For a full account of שִׁרְיָן, see the work on Scripture Animals by Bochart, who supposes it to be the same as the Python among the Greeks. Schindler on the word שִׁרְיָן, says that it was *deaf of one ear*, and that it stopped the other with dust, or with its tail, to avoid the force of charms or incantations, with which it was very liable to be caught. Of the old superstition about catching dragons by charms, see Dr. Hammond's annotations, who has collected much information illustrative of the present passage. The sense of the whole verse appears to be this: That the men referred to in this Psalm were so full of bitterness, malice, and hatred, that they could be compared only to serpents, the most poisonous and noxious creatures, the bite of which produces death; and of these they resembled most the deaf adder, which, according to the testimony of those who have described its peculiarities, was the most pernicious of its kind. The pron. אֲשֶׁר is to be understood before אֲנִיִּם.

6. אֲשֶׁר is used here in the sense of *so that*, as if, according to Mendelssohn, equivalent to לְמַעַן; for this verse expresses the reason of the deaf adder stopping its ear, viz. in order that it might not hear the voice of the charmer. מְלַחֲשִׁים, *those enchanting*, from the verb לָחַשׁ, which, if it be the same as the Arab. لَحَس, signifies primarily *to lick*, and hence, according to Schröder, לָחַשׁ is a serpent, because "nullum animal tanta celeritate linguam movet, quam serpens." But the places in Scripture where the word לָחַשׁ occurs do not support this etymology; the use of it both in the Bible and Talmud shews that it means *to whisper*, and then *to conjure, charm*, from whispering and muttering words of enchantment. The Syr. ܠܚܫ is the same. The verb in the Piel form is found only

in this place. As to the word **חֹבֵר**, by some persons it is derived from the Arab. **خبر**, *scivit*, and therefore means *knowing*, and hence as a noun it may signify *a magician*, or *enchanter*; as does the Syr. **ܡܚܝܪ**. But **חֹבֵר** in Heb. is evidently *to unite*, *to bind*; and so we may proceed to the sense which it obtains in this passage by supposing **חֹבֵר חֲבֵרִים** to be used for *binding*, or *tying magical knots*. See Ges. Thes. In this manner we perceive the proper rendering and sense of the verse, viz. "in order that it may not hearken to the voice of the enchanter, to him who binds, or fascinates."

7. **שִׁנֵּימוֹ**, *their teeth*. The affix to this noun refers most probably to **רָשָׁעִים**, v. 4. The next hemistich is figurative; **כַּפִּירִים**, *lions*, do mischief chiefly by their teeth, and from their known character fitly represent the openly riotous, the violent and lawless person. **מִלִּתְעוֹת**, according to Michaelis and Gesenius are the *molaes*, which in lions are sharp and terrible. On the character of the prayer which the Psalmist has put forth in this verse, Venema has expressed a correct opinion in his paraphrastic exposition of it: "Cum tales sint improbi et magis futuri, quales depinxi, nihil spei superest mihi et innocentibus, O *Jehova, Deus!* quam ut tuo intervenias iudicio, eorumque nocendi potestatem e medio tollas; quod ut facias sicut Te decet, cum sis *Jehova, Deus verax*, justus et æquus, iudex potentissimus, ita supplicare licet, cum eorum potentiam nocivam tantum sublatam quocunque modo petam. Quæ precatio nihil habet, aut Deo, aut pio viro indignum."

8. **יִמָּאֲסוּ**, *they shall melt*. Its root **מָאָס** is equivalent to **מָצָא**, *to melt*. In Is. xviii. 2, we have **בָּזְאוּ** for **בָּזְאוּ**, another case similar to the present. For **יִמָּאֲסוּ**, the LXX. have *ἐξουδενωθήσονται*, and the Vulg. *ad nihilum devenient*; so that in both these versions the notion of *despising* is maintained. **לָמוֹ** is redundant, as **לָנוּ** is in Ezek. xxxvii. 11. See Ges. Lehrs. § 195, 4. **יִרְדּוּ**, *he shall bend*, i. e. every one of those who are mentioned above *shall bend*. The verb **יִרְדּוּ** is *to tread some-*

thing with the feet, for instance, the earth, Deut. i. 36; grapes in the press, Lam. i. 15; and so here it is used for bending the bow, by placing the foot on the arc, and pulling the string. See Ps. vii. 13; xi. 2, &c., in which places it is found with קָשַׁת. The words יִדְרֹךְ הָצִי in this verse, indeed, are probably but a compendious expression for יִדְרֹךְ קֶשֶׁתוֹ לִירוֹת הָצִי. So Kimchi, who thus paraphrases the second member: "Each one of them, when he bendeth his bow to cast forth his arrows at me, these arrows shall become as if each were cut asunder, so that it is not able to do any injury to me." For הָצִי the K'ri has הָצִי. כְּמוֹ has the sense of *as though*, or *as if*. See Lam. iv. 6; Is. xxvi. 18. The verb יִתְמַלֵּל, from the root מָלַל, *to cut*, here used with respect to הָצִי, may intimate that they shall be blunted, or, as Kimchi observes, as if they were cut asunder.

9. שִׁבְלִיל. This word is an ἀπαξ λεγόμενον, and its signification is uncertain. The sense given to it by the Hebrew interpreters and the Talmud is *a snail*. The Chald., for instance, has תִּבְלִלָה הַמַּאֲיִס אוֹרְיָה, *as a snail which moistens its path*. The moistening of the path intimates that the snail is very probably intended, and thus the word is translated in most modern versions. The root is probably שָׁבַל, *to flow, to stream*; and so שִׁבְלִיל is some creeping thing, marking its path by leaving behind it a stream, as it were, of slime, which is the case with the snail. Ges. however derives it from בָּלַל. The LXX., Syr., Vulg., and Arab., have translated it in the sense of *wax*. Ewald has adopted this rendering. Reinke, Zunz and Hupfeld, have adhered to the interpretation of the word given in the Talmud and Rabbinical commentaries. תָּמַס, *melting*, is a noun, from מָסַס, *to melt, to dissolve into fluid*. The form of it is similar to תִּבְלָל, *contamination*, Lev. xviii. 23, from בָּלַל, *to mix*; מָמָר, *bitterness*, from מָרַר, Prov. xvii. 25. With respect to יִהְיֶה, and the two preceding words; they may in connection be rendered, *as a snail goes on, melting away*. נִפֹּל *abortion*, from נָפַל, *to fall*; hence the noun expresses the untimely fruit of a woman, because it *falls* dead from the womb. See Job

iii. 16; Eccles. vi. 3. אִשָּׁת, *woman*, the const. state standing for the abs. See Deut. xxi. 11; 1 Sam. xxviii. 7. The LXX., Vulg., and Syr. have as if they read נֶפֶל אֵשׁ, *fire hath fallen*. בְּלִדְחוֹ שָׁחַט, *may they not behold the sun*. The subject to לִדְחוֹ is נֶפֶל, taken as a collect. noun; or if this be not admissible, then we must have a particle of comparison before בְּ, and translate the expression *as they who have not seen the sun*. On account of the accents, the noun שְׁבִלָּה cannot be considered as in regimen.

10. בְּתָרְם יִבִּינוּ סִירוֹתֵיכֶם אֶתֶר, *before your pots feel the thorn*. סִיר signifies both *a pot*, and *a thorn*; but in the former case it has a fem. plural, and in the latter a masc., except in Amos iv. 2. The LXX. have adopted the latter sense in this place, apparently not having been aware of the distinction which is made by the gender of the plu., but they have recognized the former with other senses in many instances; thus they have translated it by λέβητα, *a caldron*, twenty-two times; by χαλκεῖον, *brass-pot*, twice; by κρεάγχα, in 2 Chron. iv. 11, which signifies *a hook*; by στεφάνη, *a pan*, three times, and by ὑποχυτήρ, *a caldron*, once. בֵּין is *to understand*, and as applied to pots, *to be sensitive*, or rather *to feel* the thorn, or fire produced by the thorn. We observe here that a noun with a fem. plu. termination is the subject to a verb masc.; the noun itself is common as to gender; and we find another instance of סִירוֹת being connected with a masc. verb, in Zech. xiv. 20. אֶתֶר, *thorn*, is found, besides this place, only in Judg. ix. 14, 15. It is stated by Geier, on the authority of Flaccius, that this Hebrew name for thorn still exists among some African tribes, who call the thorns *Atadin*. כְּמוֹתָיו כְּמוֹתֵינוּ יִשְׁעָרְנוּ. We have here the words הָי and הָרָן employed peculiarly; but with a little consideration their force in the passage may be perceived. With respect to הָי, its primary and most frequent sense is that of *living*, and when referred to the thorn, denotes it to be green, i. e. not yet deprived of its juice by which its life is maintained. הָרָן is from הָרָה, *to burn, to inflame*, and is

used to express a vehement emotion of the mind, viz. indignation, fury, ardour. Hence as applied to the thorn, it describes one which will burn, i. e. a dry thorn, in opposition to one which is green. So Ewald translates the words, *ob frisch, ob trocken*. יַשְׁעֲרֵנִי, it (the storm) *will sweep it away*, i. e. the thorn. According to these remarks, the whole verse will be rendered as follows: "Before your pots feel the thorn, whether green or dry, the tempest will sweep it away." Oftentimes it happens to travellers in the deserts, whilst they are engaged in preparing food for themselves, that a tempest suddenly arises and extinguishes the fire kindled for cooking, and disperses and destroys the whole apparatus employed. From this circumstance a figure is borrowed for representing the swiftness of the destruction which should come on these wicked men described in the Psalm.

11. יִשְׂמַח תָּרִי, *the righteous man will rejoice when he hath seen vengeance*; he will rejoice not from any passion for revenge, but on account of the public manifestation of Divine love and justice. Hence we are not to understand that the Psalmist has reference to any feelings but such as are suitable for a truly holy and righteous man to possess. In the second hemistich, the washing his footsteps in the blood of the wicked implies victory, and alludes to the practice of pursuing the vanquished over the battle-field; the pursuers, necessarily as it were, dipping their feet in the blood of the slain, with which the ground is covered.

12. אָדָם, *man*. Here *man* is put collectively; similar instances we have already noticed. פֶּרִי, *fruit, reward*, viz. a vindication and Divine protection, the fruit or reward of patience and confidence in God. שֹׁפֵטִים, *judging*. This participle is put in the plu. numb. in connection with אֱלֹהִים. See Gen. xx. 13; Josh. xxiv. 19; 2 Sam. vii. 23; where a like construction may be found.

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## PSALM LIX.

ACCORDING to the title, that part of the history of David which gave occasion to this Psalm, is to be found in 1 Sam. xix., where we read that Saul, after failing to smite him with a javelin, sent messengers to his house with a commission to slay him; but David, acting on the advice of Michal his wife, and by the success of the deception which she practised on the messengers, was enabled to effect his escape, and so he once more thwarted the murderous intentions of the king. This event, viewed in all its circumstances, called forth the contemplations of David on the general dealings of God with the wicked; the character of his persecutors; and, under the influence of the Holy Spirit, it led to the utterance of some general expressions abounding in comfort to the afflicted, and in edification to all mankind.

There is a double refrain, v. 7, and v. 15, each verse opening a strophe.

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2. תִּשְׁבְּרִי, *mayest Thou exalt me*, i. e. grant that I may be exalted, put on high in a place of security, such as on the top of a rock, where I may be safe from those that rise up against me. For a similar use of this word, see Deut. ii. 36; Prov. xviii. 10, and other places.

4. אֶרְבּוּ, *they lie in wait*, i. e. they assemble not in open war against me, nor examine my cause ingenuously before an im-



partial judge. יָגִירוּ עָלַי עֲצִים, *the strong assemble against me; יָגִירוּ, they assemble; Ps. lvi. 7, "the same as יִסְפּוּ, or יִתְקַבְּצוּ."* Mendelssohn's Beor. So the Chald., which has מִתְּבַנְּשִׁין עָלַי, *they congregate against me. עֲצִים, strong, those who are powerful to injure. לֹא פִשְׁעִי, not on account of my transgression. "Ohne meine Schuld."* Tholuck. It is very probable that לֹא here stands for בְּלֹא. Hupfeld says that לֹא, and especially אִין often mean *without*. Geier understands the substantive verb, and translates, "et non delictum meum est." The sense of the verse in each case is the same. A method of supplying the ellipsis by the preposition עַל is found supported by the Chaldee, which has the particle עַל before סִירְדִּנִּי, the word by which פִּשְׁעִי is translated.

5. בְּלִירְעָן, *without iniquity, viz. my iniquity.* There is an ellipsis of the affix י', as is manifest from the former verse. יָרָצוּ, *they run from place to place, evincing the greatest determination to take me.* See Is. lix. 7; Prov. i. 16; where an expression of the same kind, but fuller, is found, viz. לָרַע יָרָצוּ, *they run to evil.* יִתְבִּינְנִי stands by assimilation for יִבִּינְנִי. The LXX. and Vulg. have translated the first hemistich thus, *ἀνευ ἀνομιᾶς ἔδραμον καὶ κατεύθυνα, sine iniquitate cucurri et direxi.* The Syr. has חָלַס סִיגְלִיכֶּה חָלַס, *they have run against me, and prepared themselves against me, which seems to give the correct sense.* עֲצִירָה לִקְרָאתִי וְרִאֶה, *awake to meet me, and see.* Though for a long time Thou hast disregarded my troubles, as much so as if Thou hadst been asleep, yet will I continue to beseech Thee to pay attention to them. Awake to meet me; may I experience Thy presence; behold Thou me in affliction, and signify thy compassion by vouchsafing Thy assistance, which I at this time so greatly need.

6. וַיִּתְּנָה יְהוָה אֱלֹהִים צְבָאוֹת, *and Thou, O Jehovah God, (God) of hosts.* אֱלֹהִים being in the abs. state shows that there is an ellipsis of אֱלֹהֵי before צְבָאוֹת. הִקְצֵה, *awake.* Here we find the same metaphor employed as in the preceding verse;

viz. God's delay to afford assistance, and the prayer to Him no longer to disregard the wants of the petitioner, are represented by the figure of God's sleeping, and an invocation to awake from His sleep. לְפָקֹד בְּלִדְהוֹתָם, *to visit all the heathen*, פָּקֹד is employed as our Eng. verb *to visit*, viz. both in the way of administering consolation and assistance to him who is sick, or otherwise afflicted; and also in that of assigning punishment to him who has violated the principles of rectitude, honour and law. In the latter sense it is doubtless to be understood in this place. בְּנִגְרֵי אֶן. These two words probably give emphasis to one another, and may together be translated as it is in our version, *wicked transgressors*; or *atrociously faithless*. In the Beor of Mendelssohn the expression is thus explained: "There is an iniquity (אֶן) without acting treacherously; but Saul did iniquity to David inasmuch as he pursued him when there was no violence in his hands (the hands of David); behold he also acted treacherously to David, for he recompensed him evil instead of good."

7. יָשׁוּבוּ לָעֶרֶב, *they come again in the evening*. Their return may refer to the second visit the messengers of Saul, at his command, made at the house of David, 1 Sam. xix. 15. יִהְיוּ כַּבֶּלֶב, *they growl as the dog*. "As a dog when his master hath sent him to seek after something, behold, he goeth about and barketh, until he findeth that which he has been seeking for; so they go about the city to find me, and to make me a prisoner in the hands of Saul. וַיִּסְבְּבוּ עִיר, *and they go about the city*. It is possible that Saul also sent other men to go about the city, so that if he escaped from the hands of them that surrounded the house, they who surrounded the city might take him." Kimehi.

8. יִבְעֵן בִּפְתָּחַם, *they belch out with their mouth*. The verb is the Hiph. of נָבַע, which is used in Prov. xviii. 4. חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם, *swords are in their lips*. "It is an evil report which they circulate against me in the ears of the people, and that because they wish my death. Since Saul did not now

think of slaying David by stratagem and in secret, as he once did, it was necessary for him to justify himself in the presence of his people." Mendelssohn's Beor. כִּי מִי שִׁמַּע, *for who doth hear?* i. e. who attendeth to the matter, so as to ascertain whether such words be true or false? i. e. no one attendeth, &c. An affirmative interrogation has a negative sense, as Ps. xix. 13, *who understands sins?* Eccles. viii. 1, *who is as a wise man?* See also Ps. xxxv. 10; Eccles. vii. 13.

9. וְאַתָּה, *but Thou*. The Vau and the pronoun here emphatically express a change or turn in the subject-matter. After the Psalmist has described the fury and malice of those who were seeking to take away his life, he goes on to say that Jehovah will utterly disappoint their expectations by setting at nought their plans. The verse is nearly the same as the 4th in the second Psalm.

10. עָי. By Rosenmüller the affix י is taken as referring to any one of the enemies, as אֶחָד בְּיָדִי in the 6th verse. In this case the sense of the passage would run thus: "With respect to the strength of any one of my enemies, I will watch for Thee, i. e. I will wait for Thy assistance." But it must be stated, that the construction would be more obvious, if for עָי we read עָיָה, which we find is adopted in most of the ancient versions, approved of by many modern translators of great authority, such as Delitzsch and Hupfeld, and supported by six MSS. of Kennicott, and four of De Rossi. Further, in the 18th verse, which is little more than a repetition of the present one, we find עָיָה. With all this authority, and considering all the circumstances in favour of עָיָה, it seems desirable to give it the preference; and if so, then the Psalmist addresses the Deity thus, "*O my strength, I will watch for Thee.*" Thou art the source of all my strength. The Syr. has ܐܡܬܐ for אֶשְׁמְךָ; reading, no doubt, אֶמְצֶךָ, which we find indeed in the 18th verse.

11. אֱלֹהֵי חַסְדִּי, *God of my mercy*. The K'thibh of חַסְדִּי is

חֲסִדוֹ. The authorities for the k'ri are the Chald., the last verse of this Psalm, and the Masoretic punctuation. If the K'thibh reading be preferred, then we must consider אֱלֹהֵי as put for אֱלֹהֵי, and thus the rendering of the hemistich may be as follows: "My God, His mercy will prevent me." The K'ri presents nearly the same sense; but it possesses the advantage of bringing us more naturally to it. *God of my mercy is equal to my merciful God.* יִקְדָּמֵנִי, *will prevent me*, i. e. God will stand before me as a protector. יֵרָאֵנִי, *He will make me see* (my desire). God will interpose between me and my enemies, and enable me to see my desire upon my enemies.

12. אַל־תִּדְרֹגֵם פְּרִשְׁכֹּתוֹ עִמִּי, *slay them not, lest my people forget*, i. e. slay them not *immediately*; מִיָּד is added by the Chaldee. The prayer of the Psalmist is that they may live in wretchedness and misery, and so be a monument of divine justice. See 2 Sam. iii. 29. By עַמִּי, *my people*, the people of Israel generally are not to be understood; for David at the time to which the Psalm is supposed to refer had not been made king; but rather that portion of the people, we believe, is meant, which was in the interest of David, that party in the country which supported him against the persecution of Saul, and wished to see him established in the kingdom. הִנְיַעְמוּ בְּחֵילְךָ הָוִירֵדְמוּ, *scatter them by Thy power, and bring them down*. Banish them from their houses (בְּיָדֶיךָ), as the Chald. has expressed it. The Psalmist entreats God that they might become vagabonds as was Cain, a spectacle of infamy, dispossessed of their riches, and brought down from their station, so that they might by this their state of misery afford the most undoubted evidence of their sin.

13. הַפֹּאֶת־פִּימוֹ דְּבַר־שִׁפְתָּיו, *the sin of their mouth is the word of their lips*, i. e. their mouth sins as often as their lips speak. So many words, so many sins; or we may take it thus: "the word of their lips, i. e. whatsoever they bring forth from their lips, is the sin of their mouth," i. e. is altogether sinful

and vicious. Their mouth hath learned to form no other words except those which are impious and sinful. The Vau before יִלְכְּדוּ is consequential, i. e. to be rendered *therefore*; Bunsen: "darum." Before יִסְפְּרוּ understand אֲשֶׁר, as referring to the two nouns אֱלֹהִים, and פְּהַשׁ as its antecedents.

14. After the verb בָּלֵה there is evidently an ellipsis of the accusative אֹרֶם. After a life of wretchedness passed as a warning to men of God's stern justice, comes the prayer that the Psalmist's enemies may be destroyed. מִשְׁלַל בִּיעָקֹב, *ruleth in Jacob*, to support justice and put down oppression, even when it is exercised by the king, who needs sometimes to be reminded that there is a King of kings by whom he reigns, and to whom he is accountable. *In Jacob*, i. e. in the country of Jacob, viz. Judea. לְאַפְסֵי הָאָרֶץ, *to the ends of the earth*; that men may know that God not only rules Judea, but all other nations.

15. See verse 7.

16. יִנְעֹנָה, *they wander*. The K'ri is יִנְעֹנָה; but the K'thibh is to be preferred, for the Hiph., which is always transitive, would require an accusative after it; but in this place no accusative exists, and therefore the verb is doubtless to be taken intransitively. יִלְיִנִּי, this verb is rendered differently by different translators. לִן in Hiph. means besides *to lodge*, or *spend the night*, also *to murmur*, and hence *to grudge*, as it is in the English version. Against this sense of יִלְיִנִּי here, is the collocation of the words; for it would rather require that this verb should stand before אֵם לֹא וְגו'. A better mode therefore is to consider יִלְיִנִּי in its ordinary meaning of *passing* or *tarrying the night*. *Without being satisfied*, as Hupfeld has, *they shall pass the night*; or *if they be not satisfied, then they shall pass the night, wandering for food*, as the verse may be paraphrased. The Vau prefixed to יִלְיִנִּי has the sense of *so*.

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## PSALM LX.

THE first four verses after the title of the sixtieth Psalm describe what Israel had suffered from the displeasure of God, as manifested both by the assaults of foreign enemies and by domestic disturbances. We have next the submission of all the tribes to David's government related, as well as his subjugation of the adjacent countries; and then, in the concluding part of the Psalm, he acknowledges that his success had not been effected by his own strength, but by the mighty power of God, in reliance on which he rests his hopes of future victories. It is thought to have been composed soon after those military exploits of which we read in 2 Sam. viii. 3, 5, and 1 Chron. xviii. 5, 6, 7, 12.

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1. Concerning שָׁשָׁן עֲדֹת and מִכְתָּם, see the Introduction. לְלִפְדֹּת is added here for the purpose probably of denoting, either that David composed this Psalm in order to teach posterity both what the kingdom had suffered, and what he had done in the way of conquest, or that the Psalm should be given to a particular singer whose duty it was to teach others.

2. בָּרַחֲצוֹר, *on his waging war* with Mesopotamia. Such is the meaning of נָצַח in Hiph.; see Gesenius on this word. וַיָּשֶׁב יוֹאָב וְהָאָבִיב, *and Joab returned, &c.* The history of the transaction referred to here we find in 2 Sam. viii. 13, and 1 Chron. xviii. 12; but there is a difference in all the three statements, not only in the name of the general, of the people who were fought and beaten, but also in the number of the slain. For a full account of these differences in the different passages,

and the method proposed of reconciling them, see Rosenmüller's Scholia, and Hammond's Annotations on this verse. With respect to the number slain being stated to have been eighteen thousand in the books of Samuel and Chronicles, and only twelve thousand in this title, this is one of the many numerical discrepancies found in the Old Testament. They are more numerous than all the others put together, and the only explanation of this fact is, that letters or figures were used for expressing numbers, and that a wrong letter or figure was put for the right one, in the hurry of copying.

3. וְנִחַרְנוּ, *thou hast cast us off*. After אֱלֹהִים, the rel. pron. אֲשֶׁר should be supplied, says Geier; but this is evidently not necessary, for the passage may be taken, "O God, Thou hast cast us off," &c. The primary meaning of the verb נִחַר, is *to smell, to stink, to be rancid*; from the Arab. زَنِجَ, *rancidum esse*.

Rosenmüller quotes Jerome as using *rancor* for *ira* in Epistola LXVI. ad Rufinum; but in his translation of this verse he has rendered the word by *projecisti*. Now, considering that we have אָנַפָּה almost immediately following, the sense of *Thou hast rejected, or hast cast us off*, is very suitable, and follows easily from the meaning of *to be rancid*; for whatever is rancid, or in a stinking state, is in a state *to be cast off* as a thing of no value. פָּרִצְנוּ, *hast scattered us, or rather broken us*. This and the following verses, down to the commencement of the sixth, are supposed by some persons to have reference to a battle with Hadadezer, in which the Israelites were defeated. But as there is no mention of such a battle in the Old Testament, it is more probable the Psalmist alludes either to past disasters, or to those intestine commotions with which the country was afflicted in the latter years of the reign of Saul, and during the early ones of the reign of David. The people at that period were divided into factions by the different claims which were made to the throne of the kingdom by David, and the family of Saul; and before that time the persecution of David

by Saul had elicited a strong sympathy from a considerable class, who regarded him with pity in consequence of his sufferings, and with respect for the vast benefits which he had been instrumental in conferring on the country. Well might the Psalmist, when he saw the strength of Judea so lamentably enfeebled by the contests of its own members, exclaim emphatically, as he does in this verse, *O God! Thou hast cast us off, &c.* תְּשׁוּבָה לָנוּ, *mayest Thou restore us, or be pleased to restore us.* The future here is used for supplicating. וְטַעַם הָעֵתִיד דָּרַךְ תַּפְלָה, “and the meaning of the future is in the way of prayer.” Mendelssohn’s *Beor*. The verb שׁוּב, in the form we have it in this verse, is always transitive, and therefore would either require some word for an accusative after it, as אֶפְדָּךְ, which is proposed by Venema and Hupfeld, or וְרָחֵמְךָ, as proposed by others; or we may translate: *give restoration to us.*

4. הָרַעַשְׁתָּהּ אֶרֶץ פְּצַמְתָּהּ, *Thou hast made the earth tremble: Thou hast cleaved it.* This is a poetic figure taken from an earthquake, which is usually attended with very terrible devastation, and is, consequently, suitable for representing the ravages of war, especially when conducted on the extensive scale that it was in many instances at the period of Jewish history to which we may suppose the Psalmist has here made allusion. פְּצַמְתָּהּ, *Thou hast cleaved it, or opened it, or made it yawn.* פָּצַם is to cleave; so Arab. فَصَمَ, *rupit*. In Chald. it has also the sense of *cleaving*. In Hebrew פָּצַם is found in this place only; we have, however, פָּצַח, *to open*, very frequently, and פָּצַם may be regarded as cognate with it in sense. The next word רָפָה has ה in the place of א. Similar interchanges of א and ה we have already met with and noticed. כִּי כִטְהָה, *for it tottereth*, i. e. the earth seems to give way, and to be near to total destruction. כָּטַח, *to shake, to totter*, is used for the tottering of mountains, Ps. xli. 3. See also lxxxii. 5.

5. הָרַאֲתָהּ, *Thou hast made to see*, i. e. Thou hast made, viz. Thy people experience hard things. קָשָׁה fem. is here



used neutrally. **יין תרעלה**. The meaning of the second noun is variously given. By the Chald. the expression is translated by **יין חמר דלון**, *wine of malediction*; by the LXX. *οἶνον κατανύξεως*; by the Vulg. *vinum compunctionis*. Symmachus has expressed it by *οἶνον σάλου*, *wine of agitation*. As to the root of **תרעלה** it is undoubtedly **רעל**, *to reel, to stagger*, and hence is possibly our English word *to reel*; therefore **יין תרעלה** is *wine of intoxication*, i. e. *intoxicating wine*. The figure conveys precisely the same idea for each of the above senses assigned to **תרעלה**, viz. that God made those spoken of in the Psalm to experience his heavy displeasure by visiting them with very severe afflictions. **יין** is in the abs. state; although it is found in the construct. in Cant. viii. 2. Hence it might be so here. Perhaps the expression is elliptical, and in full would be **יין תרעלה יין**, *wine, the wine of drunkenness*.

6. **נָס לְהַתְנַסֵּס מִפְּנֵי קֶשֶׁט**, *a banner to elevate themselves on account of truth*. **קֶשֶׁט** occurs only here and in Prov. xxii. 21; but its meaning is obvious from the Chald., which has in this place **קֶשֶׁת**, *His truth*. Kimchi has the following remark by way of explanation: "Because of *Thy truth* (**אֱמֶתְךָ**), which Thou hast spoken in order to bring back Thy people to their land in peace." The LXX. have *το τόξον*, as if they considered **קֶשֶׁט** to be equivalent to **קֶשֶׁת**, *a bow*; and in this they are followed by the Vulgate, Symmachus, and Jerome. Hengs. says that the idea of *bow* "may be left to the wandering fancies of the old translators." Delitzsch, Zunz, &c., translate it by *Wahrheit*. By some **נָס**, *banner*, is taken to represent David, and they explain these words in the following manner: "Thou hast given me to be a king to Thy people, to whom the pious look as to a banner erected, and they follow my lead, and undertake expeditions, and fight cheerfully against the enemy." By most of the Greek and Latin Fathers a mystic sense is given to the Psalm; some supposing Christ, and others the Church, to be the speaker. Those who consider the Church to be the speaker suppose the preceding verses to have reference to the tribula-

tions which she has had repeatedly to endure, especially in the early ages of her history; whilst the latter portion of the Psalm would of course be prophetic of what has been already predicted in preceding Psalms, viz. her spiritual triumphs. So the banner in this passage is the banner of the cross, under which those members of the Church who live in the fear of God are enlisted, and conducted on to victory, "because of the truth." To this purport are the words of Isaiah xi. 10.

7. The two members of this verse are thus connected, לְמַעַן וְנָלֵךְ, "in order that Thy beloved may be liberated, save now," &c. See Ezek. xxi. 20. Before יִמְיִן we must understand the prefix ב, as in Ps. iii. 5.

8. בְּקִדְשׁוֹ is by Hengs. taken to mean *the Holy One*. Others consider it to stand elliptically for *the house of His holiness, or sanctuary*; so the Chald. has בְּבֵית מְקוֹדְשֵׁיהִי. The same rendering of the word is proposed by the Targumist in Ps. cl. 1. אֶעֱלֶה, *I will exult* even now in song, for thus His word hath come to pass. The song of exultation may be said to commence at אֶעֱלֶה, and to extend as far as הִתְרוֹעֲעִי. This song was uttered, according to Olshausen, by *God*, according to Hengstenberg, by *the people*, and according to Delitzsch by *the king*. Such an expression as *Ephraim is the strength of my head*, is not consistent with God being the speaker. Delitzsch's view seems on the whole the most probable. אֶחָלֵקָה, *I will divide*. Such is the usual sense; and here is most likely understood the relation of that whole territory to the parts of the kingdom of David, as being one of the divisions or districts of country which constituted his kingdom. שֶׁכֶם, *Shechem*, was a city of the Levites and the metropolis of Samaria. סֻכּוֹת, *Succoth*, was a place in the tribe of Gad, beyond Jordan, not far from the Sea of Genesareth, Josh. xiii. 27; Judg. viii. 4, 5, 14.

9. וְאֶפְרַיִם כֹּחַ רִאשִׁי, and *Ephraim is the strength of my head*. This tribe is called the strength of David's head by way

of figure, thereby denoting their valour and importance in battle, being to the king a force on which he placed the most confident hopes for keeping off the foreign enemy, and maintaining the integrity of his kingdom. The expression seems to be an allusion to the metaphor of the horns, occurring repeatedly in the Old Testament, which to the animals possessing them constitute the best means of defence. Thus the Psalmist says in substance: "With Ephraim, as if with the horn of my head, I will strike my enemies." Compare Gen. xlviii. 20; Deut. xxxiii. 17. **יְהוּדָה מְחֻקֵּק**, *Judah is my lawgiver*. These words allude to the passage in Gen. xlix. 10, where it is said that "the sceptre shall not depart from Judah, nor a lawgiver (**מְחֻקֵּק**) from between his feet," &c. Hence David, in making mention of the different tribes which were under his government, introduces that of Judah in the language of the prophecy, which gave to the Psalmist, as a believer in Holy Scripture, the strongest assurance and confidence. Most modern commentators, however, have given to the word the sense of *sceptre*.

10. **סִיר רִדְעִי**, *my washpot*. David here speaks of those countries which he had subdued, viz. Moab, Edom, and Philistia, for all of which the language of contempt is employed. A washpot is a mean article of household furniture; and *the washing of the feet*, which is the sense assigned to these words in the Syriac version, and seems indeed to be the idea intended, is one of the meanest services. We, therefore, consider the expression to imply that the Moabites were reduced to a state of the greatest subjection, and such we read was their condition; see 2 Sam. viii. 2. **אֶשְׁלֶךְ נַעְלִי**, *I will cast my shoe*: another proverb denoting that Edom was subdued. See Ruth iv. 7. **עָלֵי פִלְשֶׁת הִתְרוֹעֵעַ**, *for me, O Philistia, raise a shout of joy*, agreeably to the custom which prevails of proclaiming a new king. In Ps. cviii. 10, we have **עָלֵי פִלְשֶׁת אֶתְרוֹעֵעַ**, *over Philistia I will raise the shout of triumph*, and thus it is expressed by the Syriac in this Psalm.

11. **כִּי יִבְרִילֵנִי**, *who will bring me?* Such is the force of the

tense here. The præt. נָחֲלִי, says Hengs., is the præt. of faith. The Psalmist is ascribing all his success in arms unto God. By whom, he asks, shall I be brought to the fortified city? By no other than God, through whose strength, and not through my own, I have subdued all the places I have here recited. עִיר מְצוּר. We have an ellipsis of ל before עִיר, or the preposition עַל in the latter part of the verse is to be understood in the former. The Chald. has supposed Tyre to be the city here meant; but perhaps the expression should be taken collectively for all strongly fortified cities.

12. The first part of this verse corresponds with the beginning of the 3rd, and it is here used, not to show that David and his men were at that time cast off by God, but that they had formerly been, that then they experienced great adversity, and consequently learned that His aid was necessary to success. Hence the Psalmist asks, in humble dependence upon God, in connection with the preceding verse; "Wilt not Thou, O God, who hast cast us off, go forth with our hosts?" לֹא לְהִלָּחֵם. See 1 Sam. xiv. 30.

13. עֲזָרָה, *help*. A fem. noun sing. numb. The common form is עֲזָרָה; so we have נִחְלָה for נִחְלָה in Ps. xvi. 6.

## PSALM LXI.

THIS Psalm consists partly of humble prayer, and partly of thanksgiving to God for His mercies. There is nothing in the subject-matter to connect it with any event recorded in the Jewish annals; rather there are certain indications of its possessing a high spiritual meaning. The speaker of the piece may be any sincere, pious member of the Christian

Church, who is full of gratitude to God for the blessings he has experienced, and especially for those defences which God has thrown around him, and with which he has been enabled to protect himself from the enemy. He desires in verse 3 to be led to the Rock which is higher than himself. Now the New Testament teaches us that that rock is Christ; the enemy, consequently, is sin, from which man can be preserved by making this rock his refuge. The king, in the 7th verse, is Christ Himself, whose years are not as the years of a man; but consist of many generations, agreeably to what is said of Him in Luke i. 33. The Chald. paraphrast expounds this passage of the Messiah as follows: "Thou shalt add to the days of the King Messiah; His years shall be as the generations of this world and of the world to come."

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1. Kimchi on נִינִית has the following remark: אֵת שְׂדוּחַ בְּפִתּוֹ אֵינוֹ סִמּוֹךְ וְרִבִּים כְּמוֹדוֹ; "Although it is with a Patach, it is not in the constructive state, and there are many like it." Delitzsch also says that the ending *ath* is not necessarily a constructive. It is a rare fem. ending in Hebrew; but the prevailing one in Phœnician.

3. מִקְצֵה הָאָרֶץ אֶלֶּךָ אֶקְרָא, *from the end of the earth I will call on Thee*. I believe that Thou art omnipresent, and canst and wilt hear prayer from whatever place it is offered. Therefore if I be even at the end of the earth, I will call on Thee when my heart is greatly oppressed, for this I know, that Thou alone canst succour me. בְּצוּר־יְרוֹם כְּמוֹנִי הַנֶּחְלִי, *mayest Thou lead me to a rock that is too high for me*, i. e. to a rock too high for me to ascend by my own strength. Hence the Chald.

has, "to a strong citadel, which is built upon a high rock." The ancient versions show that the current reading at the times in which they were made was, *תִּרְוַחֲמֵנִי*, *mayest Thou lift me up*, instead of *יָרֵם מִפְּנֵי*. The supplicant here intreats to be led to a rock, i. e. to Christ. The verb *תִּנְחֵנִי* denotes *to draw gently*, i. e. after the manner of a shepherd leading his flock, "to lead peaceably and without trouble," *בְּנֹדֶת וּבְלִי עֹבֵל*. Mendelssohn's Beor. See Ps. xxiii. 3.

5. *בְּאֶהֱלִי*, *in Thy tabernacle*. What is stated in the 4th verse of God having been to the speaker a defence and a tower of strength, is that which encourages him to make the declaration he does in this place, i. e. that he will dwell in God's tabernacle for the whole duration of life (*עַלְמִים*). *אֶחְסֶה וְנָרָא*, *I shall find shelter*, &c. "Quibusdam, nomine *alarum* videtur allusisse ad cherubim; verum simpliciter videtur esse expositio, ut scriptor se contulerit sub Dei tutelam, et metaphorice usus sit nomine *alarum*, quemadmodum aliis locis solet." Vatablus. See Ps. xxxvi. 8; lvii. 2; xci. 4, &c.

6. *לְנִדְרֵי*, *my vows*, i. e. my prayers, to which vows are annexed, as Rosenmüller observes: "Vota sunt preces, per synecdoche, quum vota non soleant nuncupari sine precibus et preces veterum non carere solerent votis." Rightly, therefore, the LXX. have *τῶν προσευχῶν μου*, and Vulg. "orationem meam." The *ל* is not redundant, as said by Aben Ezra. *נָתַתָּ יְיָ שְׂמֵךְ יִירָאָה*, *Thou hast given (to me) the heritage of those that fear Thy name*, i. e. Thou hast made me an heir of those privileges which are peculiarly the portion of all who live in the fear and love of God. Most of the ancient interpreters have taken *יְיָ שְׂמֵךְ* as a noun in the abs. state, and have considered the following part of the expression as in the dative. There is, however, no necessity for departing from the grammatical construction, for the Psalmist evidently intends to speak of himself only as one of those who possess the inheritance.

7. This verse, as has been remarked above, is applied by the Chaldee Targumist to the King Messiah; and it is evident that

it cannot be made applicable to David nor to any person who has occupied the throne of Israel; for although David arrived at the extreme of old age (see 1 Chron. xxix. 27, 28), yet it cannot be said to have been more than the age of man. It therefore seems that the expression *כְּמוֹ דֶּרֶךְ יְהוָה* must relate either to Christ, or, as Delitzsch thinks, to the kingly office. The former is more probable, as there is no other passage to support the notion that *מֶלֶךְ* is ever used in the sense of the office of a king.

8. *עוֹלָם* is equivalent to *לְעוֹלָם*, *for ever*. See note to Ps. xxxvii. 28. *כֵּן* is supposed by Venema to have the sense of *vere*. Others have conjectured that *כֵּן* stands for *כְּנִי*, *from the Lord*; the *י* being an abbreviation of *יְהוָה*; but this is mere conjecture. It is more probable that *כֵּן* is imper. Piel for *כִּנֶּה*, the third radical being apocopated, as *הָיָה* for *הִיטָה*, *be still*, Amos vi. 10; *גַּל* for *גִּלֶּה*, *open*, Ps. cxix. 18. Hence *כֵּן* is *appoint, make, constitute*, that mercy and truth may keep Him, i. e. may He abound in mercy and truth. "*Misericordia quia indulget nostra peccata. Veritas, ut amplius non peccemus, ut peccatum super peccatum non inducamus.*" Jerome.

9. *כֵּן*, *so, or, in this case*. *לְשִׁלְמֵי יְהוָה*. In order that I may perform daily the vows which I have vowed to Thee, viz. to praise Thy name with songs of thanksgiving.

## PSALM LXII.

THIS Psalm commences with a declaration of the writer's trust in God (ver. 2, 3); he then proceeds to describe the bitterness and hypocrisy of his enemies (ver. 4, 5); and in the remaining verses he repeats his faith in God, calls Him the rock of

his salvation, and asserts that no confidence is to be placed in man, nor in riches, nor in anything else; but in God alone, who is the undoubted source of all power, glory, and mercy.

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1. **עַל־יְדֻתָּן**, upon *Jeduthun*. The **עַל** seems to imply that Jeduthun is not here the musician, who is mentioned in Chronicles, but that it is the name of a musical instrument. So in the Beor of Mendelssohn it is stated that "it is the name of a musical instrument, and it is possible that the poet Jeduthun invented this instrument, and therefore it is called after his name." Rashi and other rabbinical commentators give the same explanation of this word.

2. **אֵין**, only. We have this particle four times in Ps. xxxix., and six times in this Psalm. Tholuck translates it here by *ja*. **דְּמִיָּה**, silence, i. e. silent expectation, confidence, patient waiting. If we suppose an ellipsis of **כִּי** before **דְּמִיָּה**, the noun will have the force of an adj., and the expression, which literally would be, *my soul is in silence*, or *in silent waiting*, may be translated, *my soul is waiting*. Agreeably to this is the Syr. **ܕܡܝܐ**. Rashi renders it by **כַּצִּפּוֹת נֶפֶשׁ**. Aben Ezra thinks **דְּמִיָּה** is a participle of the form **בּוֹכֶה**, Lam. i. 16; but the punctuation must then in some degree be departed from, which is unnecessary.

3. The absence of the copulative *Vau* before **כִּשְׁכֵּנִי**, suggests that the words **אֵין דָּוִד**, which commence the verse, might be understood at the beginning of the second hemistich: "Only He is my rock, &c.; only He is my defence," &c. **לֹא־אֶמְוָל**. Houbigant thinks that **רָבָה** has been written by mistake at the end of the verse for **סָלָה**; so that the expression should be rendered, *I shall not be moved*, which he considers more animated and emphatic than it is by the addition of the word



רָבָה. His emendation, however, does not rest upon any authority, and as to the increased emphasis obtained by such omission, that is a matter of opinion. The Chaldee has בָּלִים עָמָא, "I shall not be moved in the day of tribulation." Rashi has expounded רבה by מַטּוֹת גְּדוּלוֹת, *great motions*; Kimchi has מוֹטָה רבה. But it is best to take רָבָה as an adverb, agreeably to the usage of the Latin *multum, plurimum*; and so רַבַּת is used in Ps. lxxv. 10; cxxix. 1, &c. The sense of the verse is, "that so long as I make God my rock and my defence, I am in no fear that my enemies will succeed in their designs against me."

4. עַד-אַנְהוּ, *how long*? These particles I propose to understand before the verb הִתְרַצְחוּ, and also the word אִישׁ after it. With respect to הִתְרַצְחוּ, it appears but in this passage; and very different interpretations, we find, are assigned to it. In our version we have *to imagine mischief*; and so Kimchi says it is equivalent to תַּחֲשַׁבֵּי דַּוּוֹת, supposing the verb to have the same origin as דַּוּוֹת. The Chaldee renders it מְתַרְגְּשִׁין, from רָגַשׁ, *to be tumultuous*; and with this agrees the Syriac, viz. ܡܬܪܓܫܝܢ, from ܪܓܫܐ, *to stir up, provoke, to be tumultuous*. The LXX. have ἐπιτρεσθε, the Vulg. has *irruitis*. Rashi proposes to render it *ye assemble*, as if it had the same origin as the Chald. אָתָה, *to come*. Jerome gives *insidiamini*. Ges. derives it from ܪܓܫܐ, *fregit, rupit*, and with ܥܠ following, *irruit in aliquem*. This seems the most probable etymology. ܥܠ-אִישׁ, *against a man*, i. e. how long will ye, a multitude, act thus against one man, and he an innocent person. So the Chald. after the words *against a man*, adds ܕܡܫܝܚ, *who is pious*. The next verb הִתְרַצְחוּ is from רָצַח, which commonly signifies *to kill*; but here it will be more suitable with the foregoing to give to it the sense of the Arab. رَمَحَ, *confregit*, which indeed contains the idea of killing. In the text it appears in the pual form, which is approved of by the western Jews, who follow Ben Asher, while the eastern, on the authority

of Ben Naphtali, read the verb in the piel, viz. **יִרְצֶהוּ**. This reading is the one expressed by all the ancient interpreters; the LXX. have *φονεύετε*; Vulg. *interficitis*; Syr. **ܙܡܢܬܐ**; Ethiop. the same. If **יִרְצֶהוּ** be taken passively, then the persons which *shall be broken* must be enemies; and thus it will not harmonize with the preceding verb, but will disturb that continuity of expression which the figure employed seems to require. We therefore consider it desirable to follow the example of the LXX., &c., in adopting the piel conjugation. **בְּקִיר נָטוּי**, as (though) *an inclined wall*.

5. **אֶדָּ מִשִּׁמְתוֹ וְהוּא**, *only from his dignity*, &c. viz. of the man spoken of in ver. 4, whom these persecutors so greatly hate and desire to lay prostrate. The word **שִׁמְתָּה** is infin. from **נָשָׂא**, *tulit, elevavit*, and has sometimes the signification of a noun substantive; as Gen. xlix. 3; **יִתֵּר שִׁמְתָּה**, *excellency of dignity*. See Job xiii. 11; Hab. i. 7. So **יָדַעַת**, *to know*, and *knowledge*. If this Psalm were composed with any reference to the Absalomic insurrection, then the whole passage would suit very well the case of Absalom, Ahithophel, and their companions, who plotted how they could expel David from his throne, and so deprive him of his royal dignity. The prefix **מִ** is not to be taken *because of*, as Geier and others have done, but simply *from*. "*Von seiner Höhe*," Tholuck. **יְעַצְיוּ**, *they have counselled*. There is here a sudden change of person from the second to the third, which may be regarded as giving emphasis to the address of David. He first inquires of his enemies how long they would persist in attempting his destruction, and then, as if they had become too reckless to be impressed by his appeal, he turns away from them, and towards his friends before whom he continues his speech. **לְיָדָיו**, *to thrust down*, viz. **אֹתוֹ**, *him*, the man placed in dignity. **בְּפִי יְבָרְכוּ**, *they bless each with his mouth*. The affix is to be understood distributively. **כִּי אִם** **נֶאֱמַן לְפִי שֶׁל כָּל אֶחָד מֵהֶם הִנֵּה יְבָרְכוּ**, "For if we trust to the mouth of each one of them, behold they bless," (Kimchi).

6. David enjoins his own soul to place entire confidence in God in the midst of so much trouble, and to wait in silence the time when He would vouchsafe His help.

7. See verse 3.

8. **כְּבוֹדִי**, *my glory*. The Psalmist says, "My safety is in God; therefore I glory in Him, and not in my own powers, nor in any human strength."

9. **עַם**, *O people*. People generally, or the people of Israel in particular. The Chald. has **עַם דְּבֵית יִשְׂרָאֵל**, "O people of the house of Israel." **שִׁפְכוּ לִבְבְּכֶם**, *pour forth your heart*. Whatsoever may be your desire, your solicitude, or your griefs, freely, fully, and confidently express them in your prayers to God. Trust in Him, and He will be to you a refuge.

10. **לָעָלוֹת**, *to go up*, i. e. that they, viz. the sons of men, including both **בְּנֵי אָדָם** and **בְּנֵי אִישׁ**. In Mendelssohn's Beor is the following paraphrase of **בְּמֵאֻנִּים לָעָלוֹת**. "If all of them, viz. **בְּנֵי אִישׁ** and **בְּנֵי אָדָם**, were to be put into one scale, they would *together* (**יחד**) go up, by means of a mere breath, in the other scale." The infin. is used here for a finite verb, for a pres. or fut. If the latter part of the verse be translated as follows, as it may be, the translation will be according to the accents: "they ascend in the balances; they together are lighter than a breath."

11. The Psalmist here exhorts his people not to trust to oppression, "for you cannot," says he, "expect to succeed by acts of violence." **חַל פְּרִיָּנִיב אֱלֹתֵי שִׁירִי לֵב**, *set not the heart upon wealth when it increases*. Whether wealth be acquired by unjust means, or by inheritance, or by successful enterprise in business, the Psalmist enjoins that the affections should not be placed on its increase, for it can be enjoyed but for a little while: *riches make themselves wings; they fly away as an eagle towards heaven*, Prov. xxiii. 5. The LXX. translate **חַל פְּרִיָּנִיב** by **πλοῦτος ἐὰν πέγῃ**; whence it seems that instead of **יָנִיב**, they read **יָזַיב**, *to flow*.

12. *אֶחָד נִשְׁמַע*, *once*, &c. "Once hath God spoken, and twice hath He spoken this truth which I have heard, viz. that power belongeth unto God alone. Hence, it is not fit for man to trust either to his own strength or his wealth; but his trust should be in God; for to Him belongeth strength, and to no other." This seems to be the substance of the Psalmist's meaning. The phrase *once* and *twice*, is for *many times*. See Job xl. 5. In the Law, and other Scriptures, which existed in David's time, God hath spoken, and by meditation on these Scriptures he may be said to have heard that which proceeded from the Divine mouth. *Many times* may also imply repeated meditation on this important attribute of the Deity, as revealed in His holy Word; and thus we may learn from David's example the value and necessity of frequent reading and examination of the Divine oracles.

13. *כִּי אֵלֶיךָ נִשְׁמַע*, *for thou*, &c. See Rom. ii. 6.

## PSALM LXIII.

DAVID when he composed this Psalm was, according to the title, an exile in the wilderness of Judah. In verses 2, 3, he expresses his longing desire to behold again the power and glory of God in the sanctuary, and to worship at that altar whence his prayers had been wont to ascend in former days. He then declares the zeal with which he continues to bless and praise God, because of His mercy, vv. 4—7; states that, from past experience of His help, he is encouraged to go on placing his trust in Him, vv. 8, 9; and in the last three verses he predicts

the ignominious end of the wicked, and the consequent triumph of himself, and of all the pious worshippers of the God of Israel.

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1. בְּחַדְלוֹתַי בְּמִדְבַּר יְהוּדָה, *when he was in the wilderness of Judah.* The title shews that this Psalm was written by David at the time he was in the desert of Judah. So the Hebrew text, with which agree the Chaldee, Aquila, Symmachus, Apollinarius, Euthymius and Nicephorus. But the LXX. have Ἰδουμαίας; in which they are followed by the Vulg., Ethiop., and Arab., and also by Hilary, Jerome, and Augustine. But we nowhere read that David, in fleeing from the pursuit of his enemies, ever took refuge in the desert of Idumea, and we know that he did in that of Judah. See 1 Sam. xxii. 5; xxiii. 14, 15, 25. Bellarmine reconciles the two by supposing that the desert of Judah was also called, by way of amplification, the desert of Idumea; the latter being much larger than the former. This explanation receives farther support from the consideration, that when we read of David's being in the desert of Judah, it was to avoid the persecution of Saul; and to this persecution it is certain the Psalm can have no reference, because in the last verse he styles himself king, which title was never assumed by him during the lifetime of Saul. We therefore agree with Dathe in the following remark which he has made in his notes to this Psalm: "Inscriptio de exilio propter seditionem Absalomi explicanda est, cum trajecto Jordano in deserto Judæ, quod latius, quam vulgo sumitur, patuit, castris fortasse sæpe mutatis, degeret."

2. אֶשְׁכֵּחַ בְּצֹחַ, *I will seek Thee early.* The noun is צֹחַ, *morning.* אֶשְׁכֵּחַ is *to seek early in the morning*, and in this is implied, *to seek diligently*, a sense in which we find it employed. "My soul thirsteth (צָמָאָה), i. e. greatly desireth." צָמָאָה is a word which is not elsewhere found in Scripture. There is a Syriac

word **כַּחֲסוֹ**, which, according to Oastall, signifies, *caligine offusus est, excecavit*. Now if this blindness be the consequence of age, then it may be regarded as a symptom of *debility, faintness*, (and such is the meaning of **כֹּחַ**: see Golius); and thus it is interpreted by Hammond. Nearly all translators, both ancient and modern, render it *to desire, to long for* something, as is the case with a person who is suffering from faintness, and desires food or drink. The Chald. has **ܪܝܝܢ**, *desires*; Syr. **ܫܡܥܝܢ**, *expecting*. Rashi says that **כָּמָה** has the meaning of *desire*, **תַּאֲוָה**. Kimchi says, **כָּמָה** ה'א במפק ואין לה חבר במקר' ופירושה כמו תאב, i. e. "**כָּמָה** with **ה** mappiked, and there is not for it a companion in Scripture, and its explanation is as **תַּאֲוָה**, *to desire*." **וַיַּעַן**. This word is applied to David, and the people accompanying him to Mahanaim, in 2 Sam. xvii. 29. Here it is said to be an adj. **תֹּשֵׁר**, for it is maso. and therefore cannot belong to **אָרָץ**; also, **צִדָּה** being a noun, is another difficulty against connecting **עָרָה** with **אָרָץ**. Still **עָרָה** naturally belongs to **אָרָץ**. For a similar construct. see 1 Kings xix. 11; or see Delitzsch.

3. **כֵּן**, *so*. The third verse is differently received by interpreters, according to the way in which this particle is employed. Thus Kimchi expounds it: "As the thirst, so is the desire to see Thee in the holy place, and to see Thy strength, which is the ark with the glory; for there the glory dwelleth." Some persons connect **כֵּן** here with **כֵּן** in verse 5, in this manner: "as I have seen Thee in the sanctuary, &c. so will I bless Thee," &c. Others think that **כֵּן** is put, after the Chaldee, for **כֵּן**, *then*; see Esth. iv. 16. Hence the sense would be: "then when that shall be granted which I so greatly desire, I will contemplate Thee," &c. But there is no necessity for so much paraphrase. Præter. as well as fut. verbs may be taken potentially or conditionally, if required by the context; and if we take **וַיַּחַלְתִּי** thus, then we have the following literal translation: "My soul longeth, &c., so that I could see Thee in the sanctuary, in order to behold Thy strength and Thy glory."

4. רַחֲמֶיךָ, *thy mercy* is better than life, viz. the mercy through which life to come is obtained is of more value than that by which we enjoy the continuance of this life. So Augustine beautifully expounds this passage: "sunt vitæ humanæ; sed Deus unam vitam promittit, et non illam dat nobis quasi propter merita nostra; sed propter misericordiam suam. Quid enim boni egimus, ut illud mereamur? Aut quæ bona facta nostra præcesserunt, ut Deus nobis gratiam suam daret? Numquid invenit justitias quas coronaret et non delicta quæ donaret? Utique delicta, quæ donavit, si punire vellet, non esset injustum. Quid enim tam justum quam ut puniatur peccator? Cum justum sit ut puniatur peccator, pertinuit ad misericordiam ipsius non punire peccatorem, sed justificare, et de peccatore facere justum et de impiis facere pium: ergo misericordia ipsius melior super vitas: quas vitas? quas sibi homines eligerunt."

5. בְּרַחֲמֶיךָ, *in my life*; as if כָּל יְמֵי חַיִּי, *all the days of my life* I will bless Thee, and render unto Thee my thanksgiving. בְּשִׁמְךָ אֶשָּׂא כַפִּי, *in Thy name I will lift up my hands*. In trust in Thy name, I will pray. Hupfeld says: *Hände erheben = beten*. See Ps. xxviii. 2.

6, 7. These two verses are connected together, as cause and effect. The effect of remembering God, and contemplating His goodness is, that the soul is filled with love to Him, as "with marrow and fatness," and that the mouth uttereth expressions of joy. The prefix ב is understood before שִׁפְתַי. 7. עַל יְצִיעַי, *upon my beds*. The plu. number is here employed, which Kimchi explains by saying, "that David did not lie in one place, but in many places when he was fleeing from place to place." But it seems that in several places the plural of this word is used instead of the singular; as in 1 Chron. v. 1, "and he defiled *his father's bed*," יְצִיעַי אָבִיו. See also Job xvii. 13; Ps. cxxxii. 3. בְּאַשְׁמֹרֶת, *in the night-watches*. The space of the natural night, from the setting to the rising of the sun, the ancient Jews divided into three equal parts. See Buxtorf's

Talmud. Lex., under the word **אֲשֶׁמְרוֹת**. But the Romans, following the Greeks; (see Suidas, under the word *φυλακή*,) distinguished the night into four watches. The Jews, when they became subject to the Roman power, probably in imitation of the Roman custom, commenced dividing their night into four watches; the name of each watch we find mentioned in Mark xiii. 35. When therefore it is said, in Judg. vii. 19, that *Gideon* set upon the Midianites in the *middle watch of the night*, it implies that at that time there were only three watches, and so the passage is expounded by all the Hebrew commentators; whereas in the time of our Saviour the Jews had adopted that division of the night which was observed by their Roman masters, and this division is recorded in the Talmud, treatise Berachoth, fol. 3, 2, where it is stated, **תנו רבנן ארבע משמרות היו הלילה**, *the Rabbis have a tradition that there are four watches of the night*.

10. **וְהִמָּוָה**, *but they*; emphatically denoting the Psalmist's enemies. **לְשׂוֹאָה**, the LXX. take this word as if it were **לְשׂוֹאָה**; so also Vatablus has translated it by *frustra*. But **לְשׂוֹאָה** is *for destruction*. See Gesenius on this word. Before the verb **יִבְקְשׁוּ** the rel. pron. should be understood. "But *they who seek my soul* shall be for destruction; they shall come," &c.

11. **יִגִּדְדוּ עַל־יְדֵי חֶרֶב**, *they shall be given over to the power of the sword*. The verb. **נָגַד** in Kal. is *to flow*; from whence Hiph. **הִגִּיד** is *to make to flow, to pour upon, or, into the hands of*, as Mic. i. 6. The object. affix **דָּוִד** is to be taken distributively, referring to each one of those who sought the life of David. **מִנֶּת שְׂעָלִים יִהְיוּ**, *the portion of foxes shall they become*, i. e. the lot of foxes, that which usually befalls them, shall be their lot. As foxes are hunted and driven into desolate places, so shall they be who now desire my destruction. But Hupfeld says that *the portion of foxes* here means *the booty of foxes*. So the Syr. has **ܐܬܢܐܢܐ**, *for foxes*. Their dead bodies



shall be fed on by foxes. The jackal, a peculiar kind of fox, is that spoken of here (according to Bochart in his work on Scripture animals), which feeds on dead men, and digs them out of their graves in order to devour them. Hence men who are slain in battle, whose bodies are either left unburied, or buried at large in a field, may be said to be a portion for such animals.

12. **וְיִתְחַלֵּל**, *but the king*. He who is king by the command of Jehovah, as David was, will rejoice in his God that saveth him. David here speaks of himself in the third person. **וְיִתְחַלֵּל כָּל-הַנִּשְׁבָּע בּוֹ**, *every one that sweareth by Him shall boast himself*, i. e. every one that is faithful to Him and abideth in His covenant shall have cause for boasting; for God attaches to fidelity a blessing. *To swear by God*, is to acknowledge Him as such, to express faith in Him, and therefore to serve Him as such. **וְיִסָּכֵר**, *shall be shut up*. This word is cognate in sound, and identical in sense with **סָכַר**. See Gen. viii. 2. **פִּי דוֹבְרֵי-שָׁקֶר**, *the mouth of those speaking falsely*; those who speak falsehood for the purpose of exciting the people to discontent and rebellion, and who say that David is not competent to govern for the general welfare of the nation.

## PSALM LXIV.

THE Psalmist prays to God to be preserved from the secret counsels of the wicked, who were bent upon the destruction of his character by circulating bitter calumnies, and by contriving all sorts of plots by which they endeavoured to accomplish their object. He next predicts their sudden ruin by the execution

of God's judgments upon them, and this prediction serves to inspire holy fear and joy in the hearts of all the faithful, whilst it strikes terror in such as were disposed to justify the unprincipled proceedings of the persecutors.

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2. קוֹלִי בַשִּׁוּי, *my voice in my complaint*, i. e. hear me, when I relate my troubles. מִפְּחַד אֹיֵב, *from the fear of the enemy*, i. e. "a terribili hostium mihi insidiantium periculo." Geier. The noun פֶּחַח has here an emphatic sense, and denotes great consternation of the mind, a shuddering of the whole person produced by the danger which is threatened from the enemy. Ex. xv. 16; Job iv. 14. תִּצַּר, *do Thou preserve*.

3. תַּסְתִּירֵנִי, *hide Thou me*, i. e. afford me a secure asylum. מִסֵּד, *from the secret counsel of*. "סֵד signifies counsel or assembly of counsellors; because counsellors gather together in a place where they deliver each one his counsel; so the German word *Rath* is applied both to the assembly of counsellors, and also to counsel." Mendelssohn's *Beor*.

4. דְּרָכֵינוּ חָצֵם דֶּבַר מָר. See the explanation of the first two words in note to Ps. lviii. 8. As for the latter part of the expression, it is to be taken in apposition with the former; the sense is, that the bitter words or calumniating speeches of these men are sent from the mouth like a dart or arrow.

5. יִרְדּוּ וְלֹא יִרְאוּ, *they cast at him, and fear not*, viz. "God who takes vengeance on the wicked." Hupfeld.

6. יִחְזָקוּ לָמוֹ, *they strengthen for themselves an evil plan*. They embolden one another in the execution of their evil purposes. יִסְפְּרוּ, *they declare*, not publicly, but one to another, how they may lay snares privily. כִּי יִרְאֶה, *who will see*, viz. the snares? They say among themselves that they have placed their snares in such places, and with so much secrecy, that he

who is pursued will not be able to see them, and, consequently, will not be able to avoid them.

7. יַחַפְּשׁוּ עֲלֵיהֶם, *they devise iniquities*. The clause here denotes the great solicitude with which these malignant people contrive schemes for the accomplishment of their evil purposes. As for עֲלֵיהֶם, see Ps. lviii. 3, where the plural of the noun עֲלֵה is found. תַּמְנוּ is first pers. plu. Kal, as if for תַּמְנִנוּ. Others take תַּמְנוּ for the third pers. plu. præst. of the verb תָּמַם for תָּמַד. Thus the translation of it, with the two words which follow, would be: *they have perfected the device devised*. This rendering of the expression is to me quite satisfactory; and with respect to its being the first pers. plu., such a change of person ill suits the context, and is hardly to be considered as analogous to those other changes of person we have met with in the Psalms. Some think the sense of the expression would be much more simple if we suppose the original reading to have been תַּמְנִנוּ, *they have hidden*, viz. a diligent investigation, i. e. they have investigated secretly. Rashi recommends this reading, and in several MSS. of Kennicott and De Rossi it occurs. וְקֶרֶב אִישׁ וְלֵב עֶמֶק, *and the inward part of man and the heart are deep*. Alluding to each of the enemies taken distributively, whose wickedness and craftiness are spoken of by way of metaphor, as being so great, that, like the inmost recesses of the heart, where they took their origin and were fostered, they are not discernible by the human eye.

8. וַיִּדָּם, *but God casts at them, or shoots at them*. The verb is the Hiphel of the root יָדָה (see Ges. Thesaurus); and the Psalmist evidently intends to transport the reader from the time when his enemies were plotting his destruction, to that when God was visiting them with the penalties of their guilt. פְּתָאִים, *suddenly*. Piscator connects this word with the first member of the verse: *ejaculabitur in eos Deus sagittam repente: unde mansuræ sunt plagæ eorum*. But the accent *Athnach* deceived him. This accent is sometimes placed only by way of emphasis; as Gen. i. 1, אֱלֹהִים. See Hurwitz's Gram. p. 80, 2nd ed. הָיוּ מְבוֹתָם.

suddenly *their blows have been, or have come upon them.* Their misfortunes rush upon them suddenly, like a swift arrow striking a person at a time when he was in no degree apprehensive of danger.

9. **וַיִּכְשִׁילוּ עַל־מִוּלֵם לְשׁוֹנָם.** Luther's translation is: "*ihre eigene Zunge wird sie fällen;*" i. e. they have fabricated misfortune for themselves. Similarly, in Ps. vii. 16, we have, "he is fallen into the ditch which he made." Kimchi expounds the passage thus: "their evil words which they have spoken against me shall return to them." The verb **כָּשַׁל** is *to stumble*, and therefore, as applied to the tongue, is *to stammer*, or *stick in speech*. **לְשׁוֹנָם** is the sing. numb., yet it is evidently used for the tongue, not of one only, but of many; as indeed we find it so used in verse 4 above. That the tongue of each one taken distributively is meant, appears from the affix **וּ**, at the end of the verb. Having premised this, it appears that the most literal translation is as follows: *they make it, their tongue, to fall upon themselves.* **וּ** refers to **לְשׁוֹן**, which is of both genders. This is Kimchi's translation, and the meaning of it is given above. **וַיִּתְנוּדוּ** from **נָדַד**, in Hithpael, signifies *to shake the head*. The ancient versions have given what was considered the sense of the expression rather than the literal meaning of the verb. Thus the Syr. has **وَيَتَمَلَّحُونَ**, *and they shall fear*; the LXX. **ἐταράχθησαν**, *were troubled*. Similarly, the Chald., Vulg., Ethiop., and Arab.

## PSALM LXV.

THIS Psalm was probably composed as a sort of national thanksgiving for God's many blessings, both spiritual and temporal; and especially for the

blessing of an abundant harvest. The Psalmist treats of the praise due to Jehovah for His mercy in hearing prayer, (4) and for His pardon of sin. (5) He describes the blessedness of the man who is selected for the privilege of attendance at the holy temple for public worship. Next, he celebrates the great power of God as exhibited in the works of nature, and concludes by describing His kindness in providence, viz. in the fertilizing rain, the waving corn-fields, &c.

2. לִי דְמִיָּה תְהִלָּה אֱלֹהִים בְּצִיֹן. This passage has been variously interpreted, in consequence of the elliptical character of the first part, and of the manner in which דְמִיָּה should be taken. The word comes from דָּם, *to be silent*, and hence *to be resigned*. The verb does not occur, but the noun דְמִיָּה possesses the signification of *silence*; and thence *a quiet resignation in God*, or *trust in Him*, the sense which pertains to it in this place. Most of the ancient versions, it appears, refer it to the root דָּם. Thus the LXX. have Σὺ πρέπει ἡμῖνος, Syr. ܕܡܝܐ, *is fit for Thee*. This rendering is followed by Ewald and Hitzig; supposing the word to be the active part. Kal, and consequently pointed דְמִיָּה. Others, among whom are Luther and Tholuck, consider the prefix ל to be understood to דְמִיָּה; and thus they say the passage means, *Praise in silence is due to Thee*. See the note to Ps. lxii. 2. The explanation there is applicable here.

4. דְּבַרֵּי עֲוֹנוֹת, *words of iniquities*, i. e. iniquities. דְּבַרֵּי is redundant, as it is in many places, both in the sing. and plu., as Ps. xxxv. 20; cv. 27. So in Matth. v. 32, we have, λόγος πορνείας, *word of fornication*, for *fornication*. The expression

may indeed be translated *iniquitous words*, or *misdeeds*, as Delitzsch and Zunz have done. The mention of עֲוֹנוֹת, shows that the Psalmist was speaking in the preceding verse of prayer for the remission of sins, and that he is instructing us both there and in the present passage, in the great truth, how incapable is man of setting up a claim to forgiveness, and so working out his salvation; that he must pray for the exercise of God's mercy, and that atonement, not by man, but by God, is essential for getting rid of the penal consequences of transgression. גְּבֻרֵי מַנִּי, lit. *are greater than I*, i. e. greater than I can bear, and so I come to Thee in prayer for Thy grace and forgiveness. פְּשָׁעֵינוּ, *our transgressions*. We have here a change of number. The Psalmist passes from the consideration of his own sins to that of the sins of people in general.

5. אֲשֶׁר יִהְיֶה אֵשֶׁר. Put elliptically for אֲשֶׁר יִהְיֶה אֵשֶׁר, *blessed is the man whom Thou chooseth*, as it were from others to be peculiarly Thine. תִּקְרַב, *Thou causest to approach*, that he may inhabit Thy courts. The ellipsis after תִּקְרַב Zunz and Bunsen supply by *dass*. בְּטוֹבוֹת בֵּיתְךָ, *with the good things of Thy house*, i. e. the temple where God was said to dwell, there to hear prayers and to distribute kindnesses; and these are very appropriately termed the good things of His house.

6. נֹרָאוֹת בְּצַדִּיק תַּעֲנֵנִי, *Thou wilt answer us terrible things in righteousness*. נֹרָאוֹת is accus. plu. after עֲנֵה. Similarly, in Gen. xli. 16, we have יַעֲנֵה אֶת שְׁלוֹם, *He will answer the peace*, viz. of Pharaoh. It is by some persons applied to the enemies of David and his people; so Rashi paraphrases it as follows: בְּצַדִּיק תַּעֲנֵנִי לַעֲשׂוֹת נֹרָאוֹת בְּעוֹבְדֵי כּוֹכָבִים וּמִזְלוֹת. "In Thy justice Thou wilt answer us by doing terrible things to idolaters." Others, as Bunsen and Hupfeld, translate it, *wonderful things*, or *wonderfully*, as an adverb, like to Pa. lxxv. 3, where we have, "I will judge *uprightly* (בְּיִשְׁרָיִם)." In this case צַדִּיק will perhaps suggest *deliverance*, or *prosperity*. יָם רְחוֹקִים, lit. *and the sea of them that are afar off*, which the Chald. explains by saying, "and of the islands of the sea, which are

distant from the main land." The Syr. has *of the remote nations*. It may be that the expression is intended to signify the dwellers on distant islands of the sea. קַל־קַיִר־אֶרֶץ may denote the extremities of the continent.

7. מִכֵּן וְנָ. *He establisheth the mountains by His strength.* מִכֵּן may have reference both to the creation of the mountains and to their daily preservation. Some commentators take the word to mean *preparing*, and suppose it to imply the preparation of the mountains by rain, and otherwise, to render them in a state for productiveness; but the noun כֵּן coming after shows that the Psalmist is describing an act of God's power, rather than of His providence. We observe here an enallage of person. The poet had up to this verse been addressing the Deity; he now speaks of Him in the 3rd pers., and so continues to the 9th verse, where he returns to the 2nd. It is probable that these Psalms were constructed with an especial reference to their being publicly chanted, and that in the instance of the present Psalm, it was intended that one part of the choir should chant the first six verses, another part the 7th and 8th, and then the first part should commence again at the 9th.

8. מְשַׁבֵּחַ, *restraineth*. The Hiph. of שָׁבַח. The primary and usual meaning of this verb is *to praise*, and the next or second is *to restrain*, or *make still*. There is no single or leading idea to be attached to this word from which can flow the two senses here mentioned; but we can account for them by going to the Arabic, and herein we see the advantage of this language as a means of illustrating the Hebrew. When שָׁבַח signifies *to praise*, it is identical with سَبَّحَ, and when it signifies *to restrain*, it is the same as سَبَّحَ; from whence it appears that in Arabic there are two words, which in Hebrew, in consequence of its imperfect alphabet compared with that of the language of Ishmael, become one as to letters, although they continue two as to sense. See Ps. lxxxix. 10; Prov. xxix. 11.

9. וַיִּירָאוּ, *and they are afraid*, i. e. have the fear of punish-

ment. מִאֲוֹתֶיךָ from קִצָּת, as כְּנֹת from פָּנֹת. *Thy signs.* The כ has the force of לְמַעַן or בְּעִבְרוֹ, *because of.* These signs are the works of God, either ordinary or miraculous, on which are engraven such marks of the Divine power and glory as to oblige all people to acknowledge their dependence on Him who has accomplished these great things, which cause terror to the evil-doer, and joy to those who do well. מוֹצֵאֵי וָנֹר. Ewald supposes this to be an abbreviated expression for the full one, מוֹצֵא בֹקֶר וּמֵבֵא עֶרֶב. Others say this latter hemistich may correspond with the former as to the phrase, “inhabitants of the ends of the earth,” if we make *the goings forth*, &c. stand for the eastern and western parts of the heavens. Hence *the goings forth of the morning* must indicate the place of the rising of the sun, or the east; and *the goings forth of the evening*, the place of his setting, or the west. The east and west are made by God to rejoice. From the east to the west, all things are united in songs of joy.

10. פָּקַדְתָּ הָאֲדָמָה וַתִּשְׁקָהּ, *Thou hast visited the earth, and watered it.* The verb פָּקַד is *to visit*, either with mercy or punishment; and it is evident that here the former kind of visiting is meant. The next verb, viz. וַתִּשְׁקָהּ, according to its grammatical form, is from שָׁק, *to desire, to be eager, to long for.* So we have the noun תִּשְׁוָקָה, used for *appetite or desire*, and agreeably thereto Kimchi and Aben Ezra explain the passage thus: “Thou hast visited the earth, i. e. blessed it, and after Thou hast made it *dry or thirsty* (such sense comes from that of *to desire*, see Ps. cvii. 9), Thou hast enriched it greatly; i. e. Thou who hast punished, and made thirsty, hast afterwards made rich, or rendered plentiful.” But the verb שָׁק is more generally taken in this verse as identical in sense with שָׁקָה, *to water*, as בָּזָה and בָּזָה, *to despise.* Gesenius says that שָׁק means in Kal *to run over, or overflow*, and in Pilel conj. *to cause to overflow*, i. e. *to water abundantly.* See his Thesaurus. רַבָּת, *greatly, copiously*; an adv., Ps. lxii. 3; cxx. 6. פְּלֵג וָנֹר, *the brook of God is full of water.* The Psalmist here affirms, by



the metaphor of a brook, which in thirsty lands is so pleasant and necessary for preserving life and giving vigour to the trees and herbs, God's great beneficence; for this river the Psalmist describes as full of water, and as sending forth its streams for fertilizing the country around. **וְיִנְגַם**, *their corn*. The antecedent to the affix must be learned from the context. See Ps. xxxix. 7. Hupfeld says that the antecedent here is *men*. **כִּי־כִנְיָהּ תִּכְנֶנָּה**, *for so Thou preparest it, viz. the earth*; i. e. Thou preparest the corn when, or after that, Thou hast prepared the earth for the corn.

11. **וְיָהּ** and **נָחַת** may be either the imperative, Piel conj., understood rather as expressing an intreaty, or the infin. of the same conj. Zunz treats them as imper. Hupfeld, in a note at the foot of the page, says that they may have been put by the punctuators by mistake for **וְיָהּ** and **נָחַת**, the 3rd pers. præter. The noun **גְּדִיד** some interpret a *ridge*, others make it all one with **תָּלָם**. In the masc. form plu. it has the sense of *companies*. See Ges. In Jer. xlviii. 37, we have **גְּדִידוֹת**, which our translators have rendered *cuttings*, viz. upon the hands. **וְהַמְגִנָּה**, *Thou meltest it, or makest it soft with showers*. "Its meaning is that of *melting* (**הַמְסִיסָה**), which is, that the seed melts and takes root in the earth." Mendelssohn's Beor.

12. **שְׁנַת שׁוֹבַתֶּךָ**, *the year of Thy goodness*. Mendelssohn observes that **שְׁנַת** is not in the construct. state, but is to be regarded as in the abs. form, the same as **עֲזָרַת**, Ps. lx. 13; and the meaning of crowning the year is, *Thou hast given glory to it by Thy goodness*. There is no advantage in this explanation, and there can be little doubt that **שְׁנַת** is construct. We find it under precisely the same circumstances in Gen. xli. 50; **שְׁנַת הָרָעָב**, *year of famine*. See also Isaiah xxxiv. 8; lxi. 2. "The year of Thy goodness" is one which is especially distinguished by the bounties of Providence bestowed on men; and **עֲזָרָתָהּ** serves chiefly to give emphasis to the expression which it governs. **וּמַעְגְּלֶיךָ**, *and Thy paths*. The root of this noun is **עָגַל**, *round, circular*, and hence **מַעְגֵּל** means the track of wheels, and in general a *path*. In the opinion of some

persons the clouds are here signified, as being the region where God is said poetically to walk; for to these the dropping of fatness on the earth is particularly applicable. But the exposition of Geier, which is adopted by others, is as follows: "Introducitur Deus instar divitis cujusdam domini; cujus vestigia non madent sanguine, quod fit apud tyrannos, nec quæ lædunt sterilemve reddunt terram, oeu impuræ testudines ac venenatæ bestię vestigiis suis omnia pessundant ac corrumpunt, sed quæ *stillant pinguedinem* salutarem, omnia fœcundantem, &c."

13. נֶאֱוֹת מִדְבָּר, *the pastures of the wilderness*, i. e. those green fertile spots which are very frequently met with in the deserts of Judea. With respect to the verb יִרְעִפוּ, the nominative to it is supposed by Rashi to be מַעֲגָלֶיךָ in the preceding verse, which he renders *Thy clouds*; and consequently there is an ellipsis of עַל or בְּ before נֶאֱוֹת. Thus he expounds the passage: *The clouds drop upon the pastures of the wilderness*, i. e. drop fatness. Others more correctly take נֶאֱוֹת as the nominative, and suppose that these pastures, being moistened by the dew of heaven, themselves drop with fatness. נִבְעֵרוּ וְנִרְ, *the hills are girt with joy*, i. e. they exhibit a joyful appearance when in this season of general plenty they are covered with verdure and abound in fruits and flowers.

14. כְּרִים. The Chald. interprets this word in the sense of *rams*; and Schultens and others say that כְּרִים has this meaning here, and suppose that by the verb לִבְשׁוּ sexual union with ewes is intended, since the Arabs are accustomed to use not only the verb لبس, but also other verbs of clothing in this manner. Schultens has cited many examples in support of his statement. Gesenius is of opinion that in those places where כְּרִים is usually translated *rams*, that it should be rendered *lambs*, especially *fat lambs*. See his *Lexicon*, under כֶּרֶם. The above interpretations however are not admissible, for כְּרִים in the sense of *rams* or *lambs* but ill agrees with עֲמֻקִּים in the next clause of the verse. Consequently by far the greater

part of the best commentators have assigned to the word the sense of *meadows*; and such *must* be the meaning of it in Isaiah xxx. 23. Thus the construction of the whole verse becomes plain, and the sense simple. כֶּבֶד, *corn*. See Gen. xli. 35, 49, &c.

### PSALM LXVI.

THE sixty-sixth Psalm is entirely one of thanksgiving to God for deliverances and general mercies. The release from Egyptian bondage is especially alluded to in the 6th verse. The 8th and following verses are not applicable to David's time; but they refer unmistakably to some national trial, from which the people were delivered by the power and goodness of God. Kimchi says, "this Psalm is said of *the gathering of the exiles of Israel*" (קְבוּץ גְּלוּיֵית). The contents, however, as Hengstenberg observes, are altogether against this idea. See verses 9 and 17. Cocceius refers it to the Church of the New Testament, rather than to that of the Old. In the first twelve verses the plural number is used, and in the remaining eight the singular; whence it appears that the Psalm consists of two parts. The first part was probably chanted by the congregation generally, and the second by a single voice.

2. שִׁמּוֹ כְבוֹד תִּהְיֶה lit., *make glory His praise*, or *make His praise a glory*, i. e. let your praising God be made by you an object of great glory. "Make for yourselves glory in singing His praise." Mendelssohn's Beor. עָשׂ when constructed with a double accusative signifies *to make*, as in Is. xxviii. 15, and other places.

3. מִדֹּרָא מַעֲשֶׂיךָ, *how terrible is Thy work*. The noun here, as Hupfeld and Ges. remark, is singular. See Ewald; Lehrb., § 256. b. יִכְבָּשׁוּ. This verb primarily signifies *to lie*, *to feign*, and in this place it means, *not to submit really and truly, but to feign submission*. So in Psalm xviii. 45 it occurs in this sense.

5. עֲלִילָה is a noun of the form אֲכִילָה; the preposition ב may be understood before it. See Ex. xv. 11; Job xxxvii. 22. In Jer. xxxii. 19, God is said to be *great of counsel, and powerful of work*, וְרַב הָעֲלִילָה. Ges., also, takes נִרְאָה here in the const. state.

6. יַעֲבֹר, that *they might pass*. The future is here employed in a potential sense. The sea was turned into dry land, in order that the Israelites might pass through the river on foot. There *will we rejoice* (נִשְׂמְחָה) in Him. We will transport our thoughts to that place where God wrought this great miracle in favour of His chosen people: there will we rejoice in the thought that that God is our God.

7. עֲלָם. Hammond and others translate the word by *world* here, as it is done by the Chald. paraphrast. But it is uncertain whether עֲלָם in Hebrew ever possesses this meaning, and therefore, although such sense seems more simple and natural in this place, most translators have assigned to it the sense which it has in our English version, viz. *for ever*. אֲלִיְרִמּוֹ לָמוֹ lit. (the rebellious) *let them not lift up for themselves* (the head, or the horn, according to Delitzsch), i. e. let them not exalt themselves.

9. הַשֵּׁם נַפְשֵׁנוּ בְּרַחִים lit. *who placeth our soul in life*, i. e.

hath preserved us in life, or preserved us alive. The same thing, somewhat differently expressed, may be found in Ps. xxx. 4. לָמוּט, *for motion*, i. e. to be moved. מוּט is not the inf. form of the verb, but a noun, as appears from the Patach under the prefix ל, which shows that the article is understood, but which is never found with verbs in the infinitive. Delitzsch has translated מוּט by *Hinfall*.

11. הִבֵּאתָנוּ בַּמִּצְדָּה, *Thou hast brought us into the net*, i. e. Thou hast delivered us into the hands of our enemies to ensnare us. מִצְקָה, *pressure*, or *oppression*. This noun is not elsewhere found; but the cognate of it we have in Ps. lv. 4, viz. עָקָה. The root is עָק, and is used only in Hiph. Placing pressure upon the loins or back is a metaphor denoting great affliction, and is taken from a beast of burden, which is oppressed and afflicted by its being obliged to carry heavy burdens on its back.

12. הִרְפֵּיתָנוּ, *Thou hast made men ride*, &c. i. e. Thou hast made us subject to our enemies. A figure taken from a horse, which is subdued or deprived of liberty by a rider sitting on it. בָּאֲנוּ בָּאֵשׁ וּבַמַּיִם, *we have come through fire and water*. We have endured many and great dangers. "Ignis et aqua duo sunt præcipua elementa ad vitam nostram fovendam. Unde etiam solebant interdicere aqua et igni, quum vellent hominem extinguere et deleri ex societate hominum. His igitur verbis significant, se non uno afflictionum genere tentatos fuisse, sed multiplices fuisse ærumnas, q. d. jactasti nos huc et illuc, ita ut perpetierimus varias clades." Vatablus. But Thou hast brought us forth *into an abundant place*, לָרִוּיָהּ, i. e. Thou hast restored us, who were before captives, to liberty, and hast refreshed us who were weary with *rich abundance*, so that we are now enjoying a condition of great happiness.

14. פִּצְיִי שִׁפְתֵּי, *my lips have uttered*. Jerome translates, "Promiserunt labia mea." Theodoret says, "My lips have despised." But פִּצָּה signifies *to utter*. See Ges. Thes. It is always connected with פָּה, or שִׁפְהָ, except in Ps. cxliv. 7,

10, 11, where it is used in the sense of *delivering*, which is implied in that of *opening*. In this place the object. seems to be נִדְרֵי of the preceding verse. פָּצַי שְׁפָתַי, and דִּבַּר פִּי, in the two members of the verse, express the same thing, only in different words.

15. עֲלֹת מִיָּדָיִם, *burnt-sacrifices of fatlings*. The Psalmist returns to a description of the sacrifices spoken of in the 13th verse, and states that they are selected from the choicest cattle. The noun מִיָּדָיִם is from מֵדָה, *marrow*, and is used in Is. v. 17 of fat lambs. Piscator supplies here *agnorum*, others *arietum*; but the word relates generally to all fat cattle. Mendelssohn says it is equivalent to בְּהֵמֹת שֶׁמֶן, *fat cattle*. עֵם קִטְרַת אֵילִים, *with the incense of rams*, i. e. “cum pinguedine ex arietibus tibi adolenda.” Geier. אֶעֱשֶׂה, *I will offer*, or prepare for sacrifice. The verb עָשָׂה has sometimes the force of preparing; as Gen. xviii. 7, “The lad hastened to *prepare* (לַעֲשׂוֹת) a heifer,” then it means *to offer*, as in Ex. x. 25: “Thou (Pharaoh) must give us also sacrifices and burnt-offerings that *we may offer* עֲשִׂינוּ unto God.” See Ezek. xlvi. 2.

17. פִּי קָרָאתִי, *with my mouth have I called*. פִּי may be regarded as in some degree pleonastical, inasmuch as invocation must be by the mouth; but it is only one of a class of expressions which exist in the Bible, such as *to see with the eyes*, *to hear with the ears*, &c., whereby emphasis is intended. וְרוֹמָם, תְּהִיָּת לְשׁוֹנִי, *and a song of praise was under my tongue*. רוֹמָם is a noun. Ges. gives it the meaning of *celebrated*. Hupfeld, Bunsen and Hitzig have translated it by *Lobgesang*, Luther has *Pries ihn mit meiner Zunge*.

18. אִם־רָאִיתִי בְּלִבִּי, *if I had seen iniquity in my heart*, i. e. if I had conceived any great evil in my heart, and had indulged in depraved thoughts, the Lord would not have heard me.

## PSALM LXVII.

WE have here a song of thanksgiving to God for His great mercies to man. By the Fathers of the Church it is expounded as referring to the kingdom of the Messiah, and to those glorious times when all nations shall confess and praise Him, and worship and look to Him for salvation. The Psalm will bear this patristic interpretation.

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2. אֱלֹהִים יִרְחֶמֶנּוּ, *God will have mercy upon us*, alluding prophetically to the special mercies vouchsafed through Christ, or rather *may God be merciful to us*; the fut. being used for desire or supplication; and thus the Psalmist, in the name of the whole people, expresses his desire that God would bestow on mankind the blessing referred to in the next verse, viz. of making the way of salvation known among all nations. יָאֵר פָּנָיו אֲתֵנּוּ, *make His face to shine upon us*. See Numb. vi. 25. The shining of God's face is an expression we meet with, denoting that the persons on whom it shines are enjoying in a distinguished degree the divine favour. Ps. iv. 7; xxxi. 17. אֵת has the force of עַל, *upon*, which we find in other places where the term is employed. Properly אֵת here denotes presence, and thus it may be employed to express the desire of God's protection and kindness under the figure of the shining of His countenance being present.

3. לִדְעַת, *to know*; "ad cognoscendum=ut cognoscatur." Delitzsch. The Psalmist in this verse seems to allude to the promise made to Abraham, Gen. xii. By *the way of God* are here meant His purposes of mercy.

7. אֶרֶץ נְתַנָּה יְבֹלֶה, *the earth hath given her produce.* We have the præterite tense here, which is preserved in the ancient translations. This expression is an evidence that the Psalm was composed immediately after the gathering in of harvest. The event inspires hope of God's further blessings. Thus נְתַנָּה in the first hemistich, and יְבֹלֶה in the second, may agree together; and so the sense of the verse is apparent. The Fathers explain the produce of the earth to be prophetic of that spiritual produce or fruit, viz. of faith in Christ, by which the nations of the earth shall be distinguished in the latter days, and which may be called the produce of it, as it is said in Ps. lxxxv. 12; *Truth shall spring from the earth.*

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## PSALM LXVIII.

THIS Psalm is regarded by the Fathers as prophetic of the resurrection and ascension of Christ; of the triumphs of His Church; of His support, by which she has been enabled to vanquish her enemies, &c., &c. This application the 19th verse has received from St. Paul, in Ephes. iv. 8. The discourse of the Apostle is on the diversity of spiritual gifts, which the Head of the Church bestows on different classes of its members; and the subject consequently affords him an opportunity of citing the passage in question. But the subject of the Psalm, as indicated by its several parts, seems to be the going up of the ark of God to Mount Zion. The Psalm begins with the words which were used in the wilderness, whenever



the ark set forward in its march, and which are to be found in Numb. x. 35. The 8th verse of this Psalm describes the going forth of God before the Israelites in the wilderness. See the note to this verse. In vv. 30—33 there is a declaration that heathen peoples shall be brought to adore the God of Israel. It is the opinion of Hengst. and others, that the Psalm was composed on the occasion of a great victory. In 2 Sam. xi. 11 we read that the ark was present with the army before Rabbah of Ammon, and the capture of this place terminated the Ammonitic war. The Jews use this Psalm as a pentecostal hymn, and our Church has appointed it to be read on Whitsunday.

The Psalm is said in the Title to be one of David's. Many of the words, however, and the construction of some of the expressions and sentences, it must be admitted, are peculiar. Still, these peculiarities are not sufficient to show that David was not the author; and they indicate antiquity for the Psalm, rather than the reverse.

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2. This verse we find in Numb. x. 35, except that the second person is used there, whilst the Psalmist here employs the third. The words were spoken by Moses on the ark moving forward in the wilderness, accompanied by the people of Israel. Both Moses and David in this verse taught the people that as long as God was with them they would be secure from the aggression of foreign foes. The verb *אָרַץ*, *arise*, is imper.

3. In this verse the Psalmist teaches us, by the employment of metaphors, how easy it is with God to execute His judgments,

how extreme is the weakness of His enemies, and how awful the severity of their punishments. The first metaphor is taken from smoke pouring forth in a dense column from the chimney, but quickly seen diffusing itself over the heavens till it entirely vanishes; and thus we are told shall the wicked perish and disappear from the presence of God. The other is taken from wax, which melting rapidly before the fire, appropriately illustrates that which it is the object of the Psalmist to declare. See Pa. xxii. 15; xcvii. 5; Mic. i. 4. **הִנָּדָף**. The punctuation of this word is peculiar. In the Beor of Mendelssohn it is supposed to be the infin. of the Niph. conj., and that its proper pointing is **הִנָּדָף**. It is also thought by some that **הִנָּדָף** should be pointed **הִנָּדָף**, and the whole expression rendered; "as smoke is entirely driven away." This rendering would require **עָשָׁן** to be fem., of which there is not an instance. **הִנָּדָף** is to be considered as the 2nd pers. kal. The Nun is retained after the manner of regular verba. So in Is. lviii. 3 we have **יִנָּשׂ**, and in Jer. iii. 5, **יִנָּשׂר**.

4. **וְיִצְדִּיקִים**, but the righteous. Here we have an elegant antithesis, in which the happy lot of the sons of God is opposed to the horrible destruction of the wicked.

5. **סֶלֶל**, make a highway. So the LXX., who have rendered it by *ὁδοποιεῖσθε*; but the Chald. has **קִלְסִין**, praise ye, a sense which flows directly enough from the primary signification of the verb, viz. that of raising, or exalting. **לְרִיכָב**, for Him riding, as in a chariot or on a horse. The next word **עֲרֵבוֹת** is variously rendered by interpreters. The Vulg. has *super occasum*. Others take the word **עֲרֵבָה**, that which is agreeable and sweet, deriving it from **עָרַב**, to mix, or **עָרַב**, to be pleasant; because, says Rivetus, "sapores mixti grati sint." But the plu. **עֲרֵבוֹת** is by the Hebrew commentators taken to mean the heavens; and in Mendelssohn's Beor it is stated that "the heavens are so called, in the opinion of Rabbi Moses the priest, because the ultimate sphere or highest heaven is free from the stars, and therefore may be properly termed

a desert;" and so Mendelssohn has translated it *Ætherwüste*. But עֲרֵבוֹת is not elsewhere found in the Bible, where this meaning could be assigned to it. The word עֲרֵבָה in many places of Scripture is put for a *solitude*, or a *desert*, or, as Mendelssohn states, for a *plain* not particularly fertile, but in which there may be pastures for animals, and yet this plain may not be improperly called a desert, inasmuch as nothing grows in it fit for the nourishment of man. Hence we find it translated *plain*. In support of desert is the translation of Jerome, *præparate viam ascendenti per deserta*. Gaspar, a Spanish Jesuit, who wrote a commentary on this Psalm, judges that by the *west* and the *desert* the same thing is meant; for the desert spoken of, he is of opinion, is in Arabia, which word itself signifies *west*. He thinks the Psalmist to have treated especially of those events which occurred in Sinai, and to which many passages of the Psalm have reference. Delitzsch and Hupfeld have translated the word by *steppes*. This or *deserts* is the most suitable translation. שְׁמוֹ בְּיַהּ, *His name is in Jah*. But the ב prefixed to יַהּ is supposed by many persons to be pleonastic, and hence the translation of the words is, *His name is Jah*. It is, however, more probable that the prefix has that use here which is frequent in Arabic, as, *God is in power*, for *God is powerful*. This Beth is called by Heb. Grammarians Beth of essence, or quality; so that when the Psalmist says that His name is in Jah, he means that His name, person, or nature, partakes of the qualities or attributes which belong to יַהּ, *Jehovah*. So in Is. xxvi. 4, where the prophet says, בְּיַהּ יְהוָה, *Jehovah is in Jehovah*, i. e. Jehovah is one, an unchangeable, eternal God. יַהּ is an abbreviation of יְהוָה, which on account of its concise form was frequently employed in recitative; as יַהּ הַלְלֵי, *praise Jehovah!* Ps. civ. 35; cv. 45, &c.

6. אֲבִי יְתוֹמִים, *a father of the fatherless*. God is spoken of in Scripture as the protector of those who are the most destitute of human assistance. Of this class are widows and orphans. The two members of the verse are to be connected together by

the logical copula understood; "A father, &c. . . is God in His holy habitation."

7. The Psalmist proceeds to recount the kindnesses of God, first, towards *the solitary*, and secondly, towards *those who are bound*. As to יָחִידִים, that is variously interpreted. The LXX., followed by the Vulg., have *μονοτρόπους*. Aquila has translated it by *μοναχοις*; and Bellarmine states it to be his opinion that *monks* are here referred to; a notion sufficiently absurd, and it is surprising that a divine so learned and so able as Bellarmine certainly was could have been brought to have entertained it. יָחִיד signifies *solitary*, and thence *deserted*; hence he who relieves such a person is properly termed מַלְשֵׁיב בְּיָתוֹ, *one that makes to dwell at home*; relieves the deserted person, so that he does not require to seek his food abroad, to subsist as a vagrant, and this corresponds with what precedes, where God is represented as "a Father of the fatherless," &c. The ה at the end of בְּיָתוֹ is called ה *locale*, denoting motion to a place, and this and the hiph. particip. combined intimate that God causes the solitary to go to a home and dwell there. בְּנוֹשָׁרוֹת. The Vulg. has interpreted this word by *in fortitudine*, which, although the Romanists agree is not the literal meaning, yet they say the general sense is the same; for, in common with some Rabbinical commentators, they change כ of נוֹשָׁרוֹת into ק, and therefore the word becomes קִשְׁרוֹת, *bands*; and being *bound with bands* they consider an emphatic expression, equivalent to being *strongly bound*. But this change of the noun for another is without authority. The Arab. كير, *multus*, gives us, no doubt, the Syriac ܕܡܢܗܘܢ, and this is identical with the word we are now considering. See the Supplement to Michaelis's Lex. p. 1376. בְּנוֹשָׁרוֹת are therefore *places of plenty*, and the word is consequently suitable here, as opposed to צָרוֹתָהּ in the next clause; for thus is expressed the glorious change effected by the goodness of God in that class of persons of whom the Psalmist is speaking. אֲדָּה, *but*. The rebellious are

here contrasted in their condition with those who are bound: the latter, the oppressed, are brought into a region the most fertile; whilst the former, the oppressors, are obliged to inhabit a sterile and thirsty land. God's goodness consists not only in delivering those who had been living in slavery, but also in punishing those who had enslaved them. Such was the case with the Israelites when they came forth from Egypt. Such is the case with those who are redeemed by Christ, and delivered from the yoke of sin; although many, not availing themselves of this redemption, are finally rejected by God, and their souls doomed to perpetual bondage.

8. The Psalmist now proceeds to describe the going forth of God, or rather of the ark (which contained the Divine presence), before the Israelites in the wilderness. To go forth before a people, when they make a journey, implies performing the parts of a guide and protector. *בְּיַשְׁכּוֹן*, in the wilderness. The root is *יָשַׁם*, to be desolate. It is according to Ges. *the wilderness of Sinai*. See Ps. lxxviii. 40; cvi. 14.

9. *שָׁמַיִם נִפְסוּ*, the heavens dropped. This may be an allusion to what is read in Ex. xix. 16. See the full expression in Jud. v. 5. *וְזֶה סִינַי*, this Sinai, i. e. this happened at Sinai, according to Hengst.; *yon Sinai at the presence of God, &c.*, according to Zunz and Delitzsch.

10. *נָשַׁם נְדָבֹת*, plentiful showers. Schnurrer is of opinion that the plentiful showers denote here the manna with which the children of Israel were fed in the wilderness, and which was rained down from heaven (see Exod. xvi. 4; Ps. lxxviii. 24); and agreeably to this he explains *נִרְאִיתָךְ* to mean the Israelitish people, and refers to Deut. ix. 29; Ps. xxviii. 9. Rosenmüller assents to this exposition. As the people of Israel had this manna supplied them each day, except on the sabbath, for the refreshing and sustaining of their bodies, it may therefore be said of them that *God established His inheritance when it was weary*; and as the previous verse has undoubted reference to the sojourning of the chosen people in the wilderness, this expla-

nation is more likely than any other to be the true one. The Athnach under אֱלֹדִים is not *pausal*, but is put to a vocative noun. The Syr. accent called כַּסֵּם; לֵסֵם is *pausal*; but the neg. of it, viz. כַּסֵּם וְלֵסֵם, is not *pausal*, but is used to mark a vocative, like Athnach here.

11. דָּוִיתִי. Some translate this word *thy cattle*; others, *thy living creatures*. The root is not דָּוָה, *vizit*, as is supposed, and from which flow its ordinary meanings; but the Arab. حَوَّى, *collegit, congregavit*; and from it is derived that signification which it has here and in other instances, viz. *a congregation*. So J. D. Michaelis observes in his Supplem., p. 729. As applied to soldiers, it would consequently mean *a company*, or *troop*; and so we have דָּוִיתִי פִּלִּשְׁתִּים, *troop of Philistines*, 2 Sam. xxiii. 13; for which in the parallel place, 1 Chron. xi. 15, we have *camp* (מַחֲנֶה) of the Philistines. We therefore conclude that דָּוִיתִי means *Thy congregation*, and is put poetically for *Thy people*. הָבָה, *in it*. Hengs. says that this suffix relates to the land of Canaan, which, although not mentioned in the preceding verses, the Psalmist has steadily before His eyes. For a similar use he refers to v. 15 and Is. viii. 21. לְעָנִי, *for the afflicted*, i. e. of Israel.

12. אֲדֹנִי יִתֵּן אֶמְרִי. Dathe translates these words: "Dominus præstat promissum;" and in a note he remarks, "verba textus sic verto, quoniam in sequentibus haud dubie sermo est de initiis promissæ victoriæ a Divino auxilio expectandæ. Quidni etiam אֶמְרִי, *promissum*? Nam אֶמְרִי sæpe esse *promittere*, multa loca probant, v. c. Deut. vi. 3; Jer. xviii. 10; Numb. xxiii. 19; Jes. xxxviii. 15. Sed si quoque ex vulgariori significatione vertere malis per *dictum s. rem*, tamen sensus idem est. Nam *dictum Dei* in h. l. sive *res*, quam dedisse dicitur, est eadem illa promissa victoria ab hostibus reportanda." Although it is not important to translate the word אֶמְרִי by *promissum*, yet the explanation by Dathe is in the main correct, and is

agreeable to what is advanced in Mendelssohn's Beor, viz. "as the Psalmist hath said in the preceding verse that Jehovah in His goodness provideth for the afflicted people, therefore in the present passage he announces this general principle, that not by strength will a people prevail, but by the pleasure of God, and therefore he says, **אֲדֹנֵי יְהוָה אֱמָר**. With respect to the next member, viz. **הַמְבַּשְׂרוֹת צָבָא רָב**, it is known in ancient times, that when the nation was victorious in battle, the young women and virgins went forth with timbrels and lutes, and announced the victory in song and melody; and therefore the meaning of the passage is as if he (David) had said, 'The Lord is He who giveth salvation and victory in battle, and He who putteth the words in the mouth of the great company of them who joyfully announce these things.' That the custom here spoken of did prevail we learn from Scripture; thus, after the coming of *Israel* out of Egypt, *Exod. xv. 20, 21, Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea.* See also *1 Sam. xviii. 6.* We read also in the Gospel history, that on the morning of Christ's rising from the grave, *Mary Magdalene and other women, were the first to publish the event.*

13. **יִדִּן**. For this word the LXX. have *τοῦ ἀγαπητοῦ*, supposing the root of it to be **יָדָן**; and in this they are followed by the Vulg.; so also for **נִזְרָה**, *female inhabitant*, they have *ἀπαύστης*, as if the root was **נָזַח**. Some think that in this and the following verse there is an allusion to the events which were commemorated by the women; whence Tremellius and Junius supply the verb *dicebant*; and Bucer imagines it to contain the substance of their triumphal song. But it is more probable that David is here the speaker, and that his object is to illustrate the goodness of God in narrating the flight of powerful kings before very inferior forces of the Israelites. **וְנִזְרָה וְגו'**, *and the female*

*inhabitant*, &c. We have here recorded the division of the spoil among the women who remained at home, thereby intimating the completeness of the victory; for it is a proof that the conquerors returned home in safety, laden with booty, a part of which was assigned to those who were absent, agreeably to a custom which had its origin as early as the time of David. See 1 Sam. xxx. 24.

14, 15. These two verses are exceedingly difficult to understand, in consequence of the uncommon words employed, of the general construction of the passage with respect to its grammar, and of the far from obvious intention of its imagery. We will first offer some remarks on the words in the order in which they are found, and therefore will proceed to speak of שְׁפָתַיִם. In Gen. xlix. 14, and in the song of Deborah, (Judg. v. 16), we find מְשַׁפְּתִים. Both this noun and the preceding are in the dual number, and evidently have the same root, viz. שָׁפַת, which signifies *to arrange*, *to dispose*; hence, the dual noun denotes the disposition of two things, and what these things are, must in a great measure be determined from the circumstances of the passages where they occur. In the two passages already cited, where מְשַׁפְּתִים is found, it is translated in our version, in the first place *panniers*, and in the second *sheep-folds*; but the Chaldee in both instances has rendered it by תְּרוּמָיִן, *boundaries*. This is certainly agreeable both to the etymology and the context of each passage; for *arranging*, or *putting in order*, will mean, when applied to territory, *making divisions*, or *boundaries*; and in Genesis, where Issachar is said to be an ass crouching between two panniers, the panniers, as Bishop Horsley observes, represent by way of figure the ridges of hills that were the boundaries of his country. We will now consider the noun שְׁפָתַיִם, which, besides this place, we find in Ezek. xl. 43. Some persons refer it to the Arab. root سَفَتَ, *bibit*, and hence they assign to it the meaning of *canals*. With this sense of the word, Michaelis thus translates the first of these verses: *Nolite*



*cubare inter canales, sub alis columbarum argente obductarum, pennisque earum auro flavis.* Dr. Hammond is inclined to give the meaning of *pots*, "which may be very probably," he says, "the same that the Arabs call أثافي, Athaphi, stones, set in a chimney for the pots to rest on, the pots being without legs. Of these the Arabs had three; and the third being commonly (to them in the desert) some fast piece of a rock, or the like, behind the pot, as in a chimney the back of the chimney itself, and that not looked on as distinct from the chimney, the other two at the sides, which were loose, might fitly be here expressed in the dual number, שְׁפָתַיִם. And then *the lying between these* will betoken a very low, squalid condition; as in the *ashes*, or amidst the *soot* and *filth* of the *chimney*. And this, I suppose, the meaning of those that render it *tripodes*, or *chytropodes*, or *uncini*, or *cremathræ*; all belonging to this one end of setting pots over the fire, which, having no legs, were thus upheld by the supply of stones or broken bricks on each side." He afterwards observes, that this rendering may coincide with that of *termini*, or *bounds in divisions of ways*, which were but heaps of stones or broken bricks, or rubbish, such as the pots spoken of above might rest on. In the passage in Ezekiel, ch. xl. 43, it is translated *hooks*; but the context would bear its being considered as expressing something at the ends of the tables, placed perhaps for the purpose of preventing the victims from falling down. Leaving out the Arabic derivation, the conclusion to be drawn from the foregoing remarks is, that the explanations given are all referable to one primary idea, viz. that of *boundaries*; and this is suggested obviously enough from the verb שָׁפַת, as we have already seen. From the fact that the word occurs but twice, and its cognate twice, we cannot pretend to determine the extent of its usage, or the number of forms in which this primary idea may have been conveyed in the times of David and the prophets. We must therefore choose that particular form of the idea which seems best adapted to the subject in each case; and in this place *boundaries* seems to be

that which, after a due consideration of the whole passage, most fitly corresponds, as I think, with the figurative representation by the Psalmist. כִּנְפֵי יִנְהַ נְחֻשָׁה בְּכֶסֶף. Before this expression it is proposed by some persons to supply the substantive verb, and the particle of similitude כ before כִּנְפֵי; an ellipsis which frequently exists in passages similar to the present. It appears, for instance, in almost all the benedictions of the sons of Jacob in Gen. xlix., where without the substantive verb and the note of similitude, which are to be understood, Simeon and Levi are called *instruments of cruelty*; Judah, *a lion's whelp*; Issachar, *a strong ass*; Naphtali, *a hind let loose*; and Benjamin, *a rapacious wolf*. But if the expressions were written in full they would become, Simeon and Levi are *as instruments of cruelty*; Judah is *as a lion's whelp*, &c. Before נְחֻשָׁה the pronoun אֲשֶׁר is to be supplied. בִּירִקְרֶקֶת חָרָץ, *with yellow gold*. We have here the adj. put before the noun, an unusual construction; instances, however, are found, such as Ps. lxxxix. 51, עֲמִים רַבִּים עֲמִים for עֲמִים רַבִּים. Ges. however takes יִרְקֶרֶת as a substan. here in the sense of *yellowness*. The 15th verse is a continuation of the promised prosperity of the worshippers of the true God. שֶׁדִּי, *the Almighty*. Grammarians differ concerning the etymology of this word. Many derive it from שָׂדֵד, *to plunder, to destroy, to lay waste*; and thus it may signify *a powerful, unconquerable one*, such a one as cannot be resisted; and some think this designation of the Deity to have been first used in reference to His destroying the world by the flood. By some of the Rabbis it is rendered demon, in the notion of *vastator*, or *perditor*. Maimonides, in his More Nevochim, at the end of Chap. LXIII. derives it from דִּי, *sufficient*, and supposes the ש prefixed to it to be the relative pronoun. "Hence שֶׁדִּי is *He who is sufficient*, and is used as an epithet of God, because He is sufficient in Himself, having no need of the existence of any creature, or of being preserved by another; but the existence of God is alone sufficient for Himself." With respect to בָּה, some refer it to נִחְלָה in verse

10 as the antecedent, others to **דדה** in the next verse; and others make **יונה** the antecedent. The first is the most probable. **הַשֵּׁלֶג בַּצִּלְמוֹן**, it (namely the land) is as white as snow on *Zalmon*. **וְ** is supposed by some to stand for **כ**; but the sense is quite obvious if we render it *on*, having the force of **עַל**; for this mountain being one of the highest in the country about Jordan, its top was perpetually covered with snow. Besides this place there is one other mention of this mountain, viz. in Judg. ix. 48, where we read that Abimelech and his companions cut from it the boughs of the trees which they used against the Shechemites. The Chaldee and Theodotion take the noun as an appellative: the former has **מִטּוֹלַת דְּמוּתָא**, *from the shadow of death*, as if the reading were **צִלְמוֹת**. With these remarks I propose translating these two verses as follows, merely premising that **אֲנִי**, the particle which commences the passage, I take in the sense of *when*.

- 14 “When ye lie between the boundaries,  
 (Ye are as) the wings of a dove which is covered with silver,  
 And her feathers with yellow gold.
- 15 When the Almighty scatters kings in it,  
 It is as white as snow on Zalmon.”

On **יונה** Robertson, in his *Clavis Pentateuchi*, p. 269, observes: “*Prosperus status populi tempore Davidis, instar columbæ in columbario suo se tenentis, pingitur.*” The Chaldee paraphrast supposes the Israelitish people to be meant by **יונה**. Although Rivetus does not translate the passage in some respects as above, yet his exposition of the metaphor is in substance agreeable to that which we have adopted. He observes: “*Cum reges hostes dissipaverit Deus, eosque in fugam ejecerit, tunc discusso periculo in hæreditate Dei albescet ut mons Tsalmon, i. e. fruetur lætitia et statu prospero; nec amplius erit congregatio Dei oppressa tenebris, mœrore et luctu, sed nova felicitate perfruetur, quam per albedinem nivium montis Tsalmon propheta significat. Attulisti, o Deus, albedinem huic terræ, quæ*

prius nigra erat et squalida præ mœrore ; ut sit aptissima similitudo, sicuti montem obscurum dealbant nives, ita obscuritate abstersa resplenduisse candidam faciem terræ." In the foregoing part of the Psalm there is obvious allusion to some signal defeat of the enemy, and the consequent triumph and prosperity of the people of God. Their joy is particularly expressed in the 12th verse, as are here the fruits of their victory, as exhibited in God's blessing resting upon them.

16. The word בָּשָׁן in this verse is translated by the LXX. by *πῖον*, and they are followed by the Vulg. It is therefore thought by many that these interpreters read בָּשָׁן instead of בָּשָׁן; a mistake which might easily creep into MSS. Others think it more probable that the LXX., although they knew Bashan to be a proper name, nevertheless translated it as they did with reference to the quality of the soil of the mountain and its district; for the neighbourhood was celebrated for the richness of its pastures, as we learn from many places in the Old Testament. In Psalm xxii. we find that *strong and ferocious men* are called *bulls of Bashan*, because that region was distinguished for producing fat and strong bulls. Again, in Amos iv. 1, the princes of Samaria, who were oppressors of the poor, are designated פְּרוֹת הַבָּשָׁן. As to הַר אֱלֹדִים, this is sometimes translated *great*, or *lofty mountain*. The Hebrews are in the habit of using אֱלֹדִים for expressing a superlative. So we have *cities of God*, and *trees of God*, for those which are the best of their kind. So in Ps. xxxvi. 7, we have *thy righteousness is as the mountains of God*. See the note on that passage. So here mount Bashan may be called the mountain of God, both because it is lofty, and because of the fertility of its soil. הַר גִּבְנִים, a *mountain of peaks*, or a *gibbous mountain*. Kimchi takes גִּבְנִים for an adj., and we find it in the next verse joined with a plural noun. Some critics, as Michaelis, suppose it to be synonymous with the Arab. جبن, *coagulari, concreescere*; and therefore הַר גִּבְנִים to be a *mountain of coagulations*, i. e. as Michaelis translates it, *mons eterna glacie rigens*. But this sense

of the Arabic word is applied chiefly to the coagulation of milk, and hence we have *جبن*, the common Arab. word for *cheese*; so that such application of the term here is scarcely admissible. The meaning of *גִּבְנִים*, is accurately expressed by the Eng. adj. *gibbous*, and applied in the plu. to a mountain, denotes that it consists of a number of peaks.

17. *לָמָּה תִּרְצֶדָה*, *why will ye be envious?* *רָצַד* occurs only in this passage, and its most probable meaning is *to look askance, to look with envy*, it being cognate with the Arab. *رصد*, *to observe narrowly, to watch*. The object of the Psalmist in this and the preceding verses appears to be to institute a comparison between other mountains and that holy one on which was erected a domicile for the ark; and so to state emphatically the truth that God had not chosen for this distinction a hill on account of its height, or the richness of its soil, but one more humble in its character, as if He intended this selection to be a type of the important truth revealed in the New Testament, that "He hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. i. 27. Mount Bashan is named in particular as being the most remarkable of them all, so that if any respect should be paid to the circumstances of any mountain, Bashan would doubtless have been preferred to any other; but it is a principle of the Divine Author of all things to teach His creatures to be indifferent to the glories of this world, by showing with how little value He regards them Himself. *רָצַד* the mountain, i. e. mount Zion. The name is not introduced into the text, but the mountain might be pointed to by the finger. There was no necessity to mention the word Zion; for since the carrying up of the ark to this place was looked upon as the burden of the Psalm, the allusion of the Psalmist would be readily understood by all to whom his remark was immediately addressed.

18. We have here described the magnificence of the procession to Mount Zion. "It is like to a king that goes forth in a chariot, and ten thousands of his servants surrounding and

accompanying him with chariots and horses." Mendelssohn's Beor. רַבְּתַיִם, *two myriads*. This numeral in the dual form is not elsewhere found in Scripture. The sing. is רַבּוּא or רַבּוּ, and it is put for an indefinite number; instances of which are found in Ps. iii. 6; xci. 7. Baer has the accent Tiphcha ant. to this word, which as Hupfeld observes, is correct, for the word is evidently in parallelism with the two following. The Oleveyored in the ordinary text must be wrong. שָׁנָן. Some derive this word from שָׁן *to sharpen*, whence שֵׁן *a tooth*; and they suppose it to mean a chariot with hooks or scythes attached to it, which in remote ages was used in battle. Hence like רֶכֶב, it is a collective noun, joined with a plural numeral. Others suppose it to come from שָׁנָה, *to repeat*, and the ה to be changed into נ, as מוֹרָא for מוֹרָה in the last verse of the 9th Psalm; so that with אֲלָפֵי, the translation would be *thousands of thousands* (lit. *of repetition*), and this seems to be the right interpretation. The Targum has *thousands of angels*, and this rendering is followed in the Prayer Book version. The next expression אֲדֹנֵי בָּם סִינֵי בְּקָדֶשׁ Hupfeld translates, "der Herr kommt vom Sinai ins Heiligtum." For בָּם סִינֵי he would read בְּאֵם סִינֵי and refers to Gen. xxx. 11, where for בְּנֵר the k'ri has בְּאֵם נֵר. This is a good emendation.

19. לְפָרוֹם *on high*, i. e. on the top of Mount Zion. This verse is applied in a spiritual sense to Christ by St. Paul, and in this sense, *on high* would refer to God's heavenly dwelling. The term is thus employed in Ps. vii. 8; xviii. 17; cii. 20, &c. שְׁבִיתָ שָׁבִי, *Thou hast led captivity captive*. Some persons think that שָׁבִי, does not denote men taken in war, but men who have been taking others; and so this passage they confidently say is to be understood to signify enemies who had previously taken men captive, but who now had become captives themselves. But if we look to other passages of Scripture, we shall find the expression *to lead captivity captive* to signify those who have been taken, and not those who have taken others; see Deut. xxi. 10; Judg. v. 12; 2 Chron. xxviii. 17; in which places,

to lead captivity captive means no more than to lead away the captives after victory. Junius by שְׁבִי understands a multitude of captives, because, says he, abstract nouns when employed for concrete often increase the sense, both as respects quality and quantity. לָקַחְתָּ מִתְּנוּגוֹת, *Thou hast received gifts*. On this phrase Rivetus remarks: "Phraseos illius accipere dona &c. ignoratio occasionem errandi dedit illis, qui existimarunt Christum aliquid ab hominibus accepisse; accepit (inquit Theodotus) ab hominibus fidem, confitentibus illum Deum ex Deo. Etsi igitur inter accipere et dare, si verba illa absolute intelligantur, maxima sit differentia, tamen cum de munere agitur, accipientis actio cum intentione dandi, significatur accipiendi verbo, quod dandi verbo tum æquivalet; sic Hoseæ xiv. 2, omnem aufer iniquitatem et accipe bonum et reddemus tibi vitulos labiorum. Accipe hoc est acceptum tribue, vel confer." The Chald. and Syr. have both used the verb יָתַב to give; and applying the passage to Christ, as St. Paul has done, the gifts would be those of tongues, &c. by the Spirit, with which the apostles were endued, and likewise those spiritual gifts mankind have obtained through the death and resurrection of our Lord. לְשֹׁכְנֵי יְהוָה אֱלֹהִים. Some refer this habitation to men, and others to God. The men are the סוֹדְרִים, who by the spiritual gifts they have received have been rendered fit for dwelling in the church and associating with the faithful; and who, although before rebellious, now acknowledge the Divine government. Those who refer the habitation to God, expound the passage according to the paraphrase of the Chaldee Targumist, as follows: "Thou hast given gifts to the sons of men, even to the rebellious, who have become proselytes, and repented, that the majesty of the glory of the Lord may dwell in them." The sense in the two cases is not very different; for in both we learn that the gifts are the influences of God's holy Spirit, and that their effect upon sinners is to render them fit for communion with the church, or their own bodies fit for the habitation of the holy Spirit; see 1 Cor. vi. 19. The infin. לְשֹׁכֵן is put for the fut. See Ps. lxii. 10. From these remarks,

the spiritual sense according to its supporters appears as follows: "Thou hast ascended into heaven. Death and sin are subject to Thee, so that they should no longer have dominion over Thy people. Thou hast communicated the holy Spirit to men, with abundance of gifts flowing from Him, so that even the rebellious have participated in Thy goodness; and having been brought into obedience to Thee, they are enabled to dwell with Thy faithful followers, and so become one fold under one shepherd."

20. **יְעֻבְדֵּנוּ לָנוּ**. The Psalmist's object in this verse seems to be to declare the reason why God should be blessed, viz. that although He may punish us for our iniquities, yet He is our salvation. So it is expounded in Mendelssohn's Beor: "He may load us at times with afflictions to punish us, because of our iniquities; yet this God is our salvation, when we return to Him, and proceed to do good." In this way the passage is understood by Zanz.

21. **לְפָנֶיךָ הָרָצוֹחַ**, *goings forth to death*. So Symmachus, Rashi and Kimchi. God has means of leading the enemy to death. Dr. Hammond observes, the expression may refer to the several plagues and judgments inflicted by God on impenitent enemies, such as drowning in the sea, killing by the sword, &c., which were the ways of punishing and destroying the Egyptians and Canaanites. Others render *goings forth from death*.

22. The second member of this verse is a repetition of the same thing in different words as is contained in the first; for **קָדְקֹד שָׁעָר** is but a poetical expression for **רָאשׁ**, and **בְּתַהֲלֵךְ** for **אִיְבֹי**. The verb **הִתְרַחֵף** has a frequentative sense, and therefore describes such enemies as persistently proceed and persevere in hatred of God and the faithful, and such as are so implicated in wickedness, so habituated to iniquity, that they deliberately perpetrate those things which they know to be inimical to virtue and justice.

23. **אָשִׁיב**, *I will cause to return*, viz. my people, as some interpreters understand, from such dangers as they experienced



in Bashan on account of Og, and in the Red sea on account of Pharaoh; but others, with more propriety, apply the term to the bringing back of enemies who seek to escape from the hand of God. So in Mendelssohn's Beor it is expounded thus: "I will cause your enemies to return who have fled from the battle, and wish to escape for their life to the lofty mountains of Bashan; and even those who have fled to the depths of the sea to be hidden from my presence, from thence will I bring them back."

24. תַּמְנוּץ. Some translate the verb by *thou mayst shake*, others, *thou mayst wash*, others, *thou mayst strike*, i. e. thy foot in blood. The sense of *to shake* is suitable, and is supported by the Arab. مَضَض. The following exposition of the verse by Kimchi will shew how he supplies the ellipsis in the second member, and how he determines the force of each: "In order that thy foot may be stained, and the tongue of thy dogs may be stained, that lick the blood of the enemies, i. e. these dogs shall eat the dead bodies, and the tongue of the dogs shall be red with blood, and also the foot of him that walketh upon them shall be red." The verb belongs to both parts of the verse, תַּמְנוּץ at the end expresses according to Ges. *of it*, viz. *the blood*. He thinks that מְנוּץ refers to דָּם, "*de sanguine*." It would be all very well to render it *his portion*, if there were such a noun as מֶן *portion*, but there is not, and it is not necessary to coin a word to make the verse intelligible.

25. רָאוּ הָעוֹלָמוֹת, *they have seen thy goings forth*. The subject to רָאוּ is all the world, all nations; "hence equivalent to a passive" (Perowne), *Thy goings forth have been seen*. Whichever rendering may be chosen, the sense is much the same; for in the latter, the world or nations are evidently implied as those by whom the goings forth were observed. The goings forth may refer especially to those of the ark, or rather, of God in the ark. בְּקֶדֶשׁ. Some translate *in sanctuary*, and suppose it to allude to the goings forth of God into the sanctuary, after the ark was brought into it. The Vulg. has *qui est in sancto*, which some

understand to mean heaven; whilst others, with more probability, consider it to signify the ark itself, the place of the Divine Shechinah, which is called קֶשֶׁשׁ in Ex. xxviii. 43; xxix. 30.

26. שָׁרִים, *the singers*. The LXX. and Vulg. read שָׁרִים *princes*, which it is obvious, from the minstrels and damsels playing after, cannot be correct. נָנִים are *those playing* on instruments called נְנִינֹת, as we learn from the titles of the Psalms. אַחֲרֵי is taken for a preposition by some persons *after*, and the translation, according to them, is, *the singers go forward, after the minstrels*; i. e. the minstrels go first, and then the singers go with the damsels who are playing. But Kimchi and Mendelssohn rightly take it for a prep. having the sense of *behind*. בְּתוֹךְ עֲלָמוֹת, *in the midst of the damsels*. By some, *in the midst are the damsels*; taking בְּתוֹךְ absolutely, as if בְּתִיךָ; but for this there is no authority. The Psalmist seems to say that among the damsels playing the timbrels are the musicians on stringed instruments. Damsels forming a part of the public processions of the Jews, was very common. See Ex. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6, 7.

27. At the beginning of this verse some such word as לְאֵמֹר is understood, *saying, Bless God, &c.* Unless such a word be supplied, the passage must be considered as an apostrophe of the Psalmist. Before מְמַקֵּיר יִשְׂרָאֵל, there is an ellipsis of אֵשֶׁת, *ye who are of the fountain of Israel*, i. e. who are sprung from the Israelitish stock. Founders of nations are compared by the Hebrews to fountains; nations themselves to water flowing from these fountains. Is. xlviii. 1.

28. צָעִיר, *little*. Benjamin, or rather the tribe which sprung from him, is so called, according to some, because this tribe was very much reduced in numbers, in consequence of the slaughter of a great portion of it by the Gibeonites, when only six hundred were left, as we read in Judg. xx. 47. For the same reason it is probable, that in Mic. v. 2, Bethlehem Ephrata is

called "*the least* among the thousands of Judah," i. e. on account of the paucity of its citizens or soldiers. Rosenmüller says that the word "little" is used because Benjamin was the youngest of his brethren: "Appellat autem Benjaminem בְּנִימִינִי *parvum*, quod natu inter fratres cæteros minimus esset, quemadmodum Jacobus dicitur בְּנִימִינִי relatione ad natu majorem Esavum, Gen. xxv. 23; item Ephraim respectu Manassis, xlviii. 14." Benjamin, however, in this place stands for the tribe, as the context shows. בְּנִימִינִי, *their ruler*. The LXX. have ἐν ἐκστάσει; *in mentis excessu*, as the Vulg. has; i. e. *in profound contemplation*. These translators, no doubt, considered ׀ to be a radical, instead of a pronominal affix, and the root to be בָּרַם *to sleep soundly*. But this verb is not found in the Kal conjugation, nor does the signification of sleep correspond with the meaning of the passage. All, therefore, who adhere to the Hebrew text, suppose ׀ to be an affix, and בָּרַם *to subdue, to have dominion*, to be the root. Hence part. בָּרַם is *ruling them*. Delitzsch says that בָּרַם is for בָּרַם = בָּרַם, and he refers to Is. lxiii. 11, where is the same form of affix. Some think the tribe of Benjamin to be so denominated on account of Saul, who belonged to this tribe. בְּנִימִינִי. The LXX. translate this word by ἡγεμόνες αὐτῶν; Tremellius and Junius, *cætus eorum*; Kimchi, *their congregation*; whilst other Rabbis render it, *their princes*. Others, as Rashi and Mendelssohn, take it as if equivalent to רִמְמָה *embroidery*, or a garment of many colours, which was accustomed to be worn by princes. But רִמְמָה signifies primarily *a heap*, from the Arab. رَمَى, *to heap stones*, and then the term seems to be applied in the present passage in the signification of *a multitude*, or *a troop*. Substantially in this manner the word is understood by Tremellius and Junius, and by several recent commentators.

29. All the ancient interpreters with perfect agreement express the reading of the first member thus; צִוָּה אֱלֹהִים עֲזָרָה. *O God, command Thy strength*. There are also some Hebrew MSS. which exhibit the reading אֱלֹהִים. In the latter

hemistisch, David prays that God would perfect in them the work He had begun by bestowing additional strength and favour.

30. **נָתַן**, *gifts*. The origin of this word is not known, but from the context of the passages in which it is found, as well as from the ancient versions, it appears to possess the meaning above mentioned.

31. In this verse there are two points for consideration; 1st, the description of the enemies of Israel, and 2ndly, the prayer for their overthrow. In describing the adversaries, we have first the expression **נָתַן קָנָה**, literally *the wild beast of the reed*. The word **קָנָה** means *reed* or *cane*, whence our English word *cane* and the Latin *canna*. In Ovid's *Metam.* we have both *arundo* and *canna* in the same line:

— longæ parva sub arundine cannæ.

**נָתַן**, however, is used both for cane and reed. We have here to do with the class of people it represents, i. e. what is represented by it in connection with **קָנָה**. Bellarmine says it means beasts of the forest, which lie concealed among reeds: "*Bestias sylvestres, quæ latent inter arundineta et per has bestias describi dæmones, qui libenter versantur inter homines vanos et leves et in locis humentibus ubi regnat luxuria, quia de diabolo sub figura Behemot loquitur Dominus, in libro Job, cap. xl. 16, sub umbra dormit, in secreto calami, et in locis humentibus.*" Others think that Egypt, or a king of Egypt, is meant; and that the figure is taken from the crocodile, an inhabitant of the Nile, which is a reedy stream. See Is. xix. 6. Some objection to this sense is, that in the next verse Egypt is mentioned. Still the figure employed evidently points to Egypt. In Mendelssohn's *Beor* it is thought to be an expression of contempt, and that it denotes a class of enemies who may be easily vanquished, and he applies it to the Philistines. **עֲדַת נָתַן**, *company of &c.* In this member, some suppose that by the company or congregation of bulls are meant those nations which excel in

power, whilst by the calves are denoted such as are inferior in strength and population; but it seems probable that the bulls indicate the generals, and the calves of the people the soldiers who follow them. Then as to the expression which follows, **מִתְרַפֵּס בְּרִצְכָסָף**, it is most likely proverbial. The sense, according to Ges., is *se prosternens (supplicans) cum frustis argenti*. The expression may denote those who covet the wealth of the world, and hope to propitiate God with offering their money; or the sense of the whole passage may be *rebuke &c., so that each one submitteth himself with pieces of silver, as gifts of allegiance*. Others render **מִתְרַפֵּס** God *trampling under foot*.

32. **רָשָׁמִיִּים**. LXX. *πρόσβεις*; Vulg. *legati*. The Hebrew word occurs only in this place, and interpreters are not agreed as to its sense. Some translate it *gifts*, others, *satraps*, Kimchi, *great men*. J. D. Michaelis thinks it denotes the people of that region in upper Egypt known by the name of **اشمونين**. The most probable derivation, however, is **حشم**, from whence the noun **حُشَم**, which, according to Golius means *magnus multique famulitii vir*. The **ל** is heemantive, as **נָעַמְן, יָצִיאֵן**. See other examples cited by Fürst, Concord. p. 443. From such derivation we may understand **רָשָׁמִיִּים** to signify the leaders, or great people of a nation. **וַתִּרְץ**, from **רָץ**, *to run*; hence Hiph. *to make to run*, i. e. in this place to stretch out quickly the hand to God. The Psalmist is stating the desired result of the judgments, which he prays, in ver. 31, may be executed on the nations delighting in war, viz. that Egypt and Ethiopia, the most hostile of them to Israel, and the most hardened in idolatry, may be induced to go up to Jerusalem and present their gifts and oblations to the one true God.

34. **לְרִכְבּוֹ**, *with respect to him riding*. Such appears to be the force of **ל**. The heavens which God occupied of old when He made revelations to Moses, &c., are still occupied by Him, and from thence He will still exhibit His power and good-will to His chosen people. **וַיִּתֵּן וַיִּבֶן**, *He will give, or giveth thunder and*

lightning, in order to show forth His Majesty, and to make His favour to David His anointed apparent to the people.

35. Before גַּעְעָתוֹ and עָז the pron. אֲשֶׁר is to be understood; *whose* majesty is upon Israel, and *whose* strength, &c.

36. מִמְּקוֹדֵי, *from Thy holy places*. The Yod of the plural shows that the noun denotes all those places where God may be said to be especially present, His holy habitation in heaven, and His holy habitation on earth, viz. the temple, which was honoured with the Shechinah.

## PSALM LXIX.

THIS Psalm was composed by David at a time when he was in great affliction. He describes in very earnest language the magnitude of his sufferings, predicts the destruction of the men by whom those sufferings were occasioned, and then concludes in strains of praise and thanksgiving, whereby his love and continued trust in God, even at the trying period to which he refers, are exhibited to mankind as an example to be imitated when in situations similar to his own.

This Psalm is cited in several places in the New Testament; but the passages quoted by our Lord and His Apostles seem to be intended to serve no other purpose than that of accommodation.

2. בָּאֵי מַיִם, *the waters have come*, i. e. the greatest danger threatens my life. See Ps. xviii. 17, where the same expression

is employed by way of figure to indicate a great calamity. No greater mystery than this is, I think, implied in the words; although Geier perceives in it a meaning much deeper, as appears from his remark which follows: "Ex hoc autem aquarum periculo quomodo mystice colligatur figura Christi crucifixi instar natatoris brachia extendentis, aut instar urinatoris in aquis hærentis." An exposition so fanciful is calculated neither to beget reverence for the Scriptures, nor faith in the doctrine of the Cross. נַפֶּשׁ, *the soul, or the life.*

3. בִּיַּת מְצוּלָה, *in the mire of the abyss.* Delitzsch, "in Abgrunds Schlamm." יַתֵּן is found but in one other place, besides this, viz. in Ps. xl. 3. Here, it being joined to מְצוּלָה, evidently denotes the clay, or mire, at the bottom of the sea or river. וְאֵין מַעֲמָד, *and there is no standing-place.* So the Chald., there is not אַתָּר לְמִקּוֹם, *a place for standing.* Tholuck, *da kein Grund ist.* Ges. Thes., *fundamentum.* וַיִּשְׁבַּלְתָּ שִׁמְפָנִי, *and the stream hath overwhelmed me.* "This is the place where the waters flow with strength," Ben Melech. Mendelssohn translates the words, *des Stromes Spiel*, "the sport of the stream," and in his Beor is the following explanatory remark: "Because of the strength of the overflowing, for it causes everything that approaches it to go into the midst of it." שְׂבִילָתָא is the word quoted in Jud. xii. 6, as the one which the Ephraimites could not pronounce.

4. נָחַר נְרוּנִי, *my throat is dried up.* The verb נָחַר is Niph. of חָרַר, *exarsit.* So we have נָחַל from חָלַל. Here it means *to be dried up, to be parched, and thus to be burnt.* Rashi says it has the force of יָבֵשׁ.

5. שֶׁקֶר, signifies *without any true cause*, as חֲנָם before it. See Ps. xxxviii. 20. In the third member, the pron. אֲשֶׁר refers not to any particular antecedent, but means *that which.* *That which I stole not, I must then restore; i.e. I am falsely accused of plundering, yet will I give up what is demanded, so that by concession I will prove my*

disposition to peace. Another way is to take *אֲשִׁיב אֶן* interrogatively, *must I then restore?* As if the Psalmist had said, I have not plundered, and yet these false accusers condemn me to restore, as if I were guilty of such a crime. This sense of the words is to be preferred.

6. The Psalmist addresses God in this verse to this effect; "Thou, O God, knowest what sins I have committed, and what I am innocent of. It is true that I have very greatly sinned, and all my trespasses are revealed and known to Thee; but surely this also Thou knowest, that against these men I have not sinned at all, and that they are my enemies without any just reason. Hence, I trust in Thee that Thou wilt save me from their hand." The verb *יָדָע* is nowhere but in this place construed with *ל*. Its force is *with respect to*: "Thou knowest with respect to my folly."

7. Here the Psalmist prays that the faith of those confiding in God may not be weakened by his continual supplication (see ver. 4) obtaining no apparent response. "Lead me not (he prays) into the hand of my enemies, lest those waiting on Thee become ashamed, because of what has happened to me, and say, How do such calamities happen to one distinguished for his trust in God?"

8. *עָלַי*, *on account of Thee*. Because I have placed my hope on Thee, therefore, my enemies reproach and deride me on seeing that I obtain not the help for which I have prayed; and as for me, my face is covered with confusion.

9. *כִּחֹר רָחֵמִי לְאַחֵי*, *I have become estranged from my brethren*, i.e. my troubles were so great, and my adversaries so furious, that my brethren or my familiar friends, from fear of danger, treat me as if I were a stranger to them. The second hemistich expresses in different words the same thing as the first.

10. *כִּי קָנְאָת בַּיִתְךָ*, *for the zeal of Thy house*. My zeal for Thy sanctuary is turned against me by my enemies. He uses the phrase "hath consumed," because of its correctly expressing the effects of zeal on the human frame, which are a gradual



exhaustion of physical power and strength. **וּמִרְפוֹת וְגו'**, *and the reproaches of them reproaching Thee*. The Psalmist is speaking of those who reproach him for placing his trust in a God, who permits His worshippers to suffer the greatest miseries. His reverence for God's house is strikingly exhibited in this passage; and it was remembered by the disciples of one greater than the Psalmist, when they beheld their Master, with a like zeal for maintaining the sanctity of the temple, casting out those who had defiled it with their merchandize and abominations. John ii.

11. **וְאֶבְכֶּה בַּצֹּמ וְנִפְשִׁי**. The Chaldee has rendered these words by **וְנִבְכִית בְּצוֹמָא דְנִפְשִׁי**, *and I wept in the fasting of my soul*. The LXX. paraphrase it by *καὶ συνέκαμψα ἐν νηστείᾳ τὸ πνεῦμά μου*. It is evident that צוֹם cannot be taken as if in regimen; for the article is understood to this noun, as is indicated by the Pathach under the ב; and consequently the Chaldee translation is not admissible. Perhaps therefore נִפְשִׁי may have a pronominal sense (see Hurwitz's Heb. Gram. on reflex pronouns) and with אֶבְכֶּה would be *I bemoan myself*. If this, however, be not satisfactory, we have the choice of adopting the rendering of Mendelssohn: "Ich verwein, im Fasten, meine Seele." In his Beor we have the following remark: "Because of the fulness of the heart of man, and on account of the bitterness of his soul, the tears flow from his eyes. And behold, by fasting the flesh becomes lean, and therefore he spake in the way of poetry, as if his whole life were gradually dissolving on account of the tears which flowed from his eyes, until he became nothing; and this is according to the Targum of Rab, which has *verwein*; as if he had said that he consumed his life by fasting and weeping." The pious devotion and self-denial of David, described in this and the following verse, were made a subject of reproach to him.

13. **יֹשְׁבֵי שַׁעַר**, *those sitting at the gate*. The gate is frequently taken for the place of judicature, as Deut. xxv. 7: "Let his brother's wife go up to the gate unto the elders."

The Chald. has *to the gate of the house of judgment*, בֵּית דִּינָא. Some persons, therefore, consider that those sitting at the gate in this passage were *the judges*; but this sense does not accord with the next hemistich. It is probable that they were *loungers, idlers*, whose occupation consisted chiefly in talking about their neighbours—a class of persons who have been the pest of every age and country. וְנִינִיּוֹת שׁוֹתֵי יֶשְׁכַּר. These words are translated two ways; first, the verb יִשְׁכַּר is repeated in this part of the verse; and so some translate: “And the songs of the drinkers of strong drink speak, or contain mention of me.” Others suppose the substantive verb is understood, and therefore נִינִיּוֹת is the predicate; thus, “And I am (the subject of) the songs of the drinkers of strong drink.” נִינִיּוֹת is used for an ironical song or poem in Job xxx. 9; Lam. iii. 14.

14. עַתָּה רָצוֹן, *in an acceptable time*. Before עַת the particle ב should be understood. “עַתָּה רָצוֹן = בְּעַתָּה רָצוֹן, Isaiah xlix. 8;” Delitzsch. The acceptable time is that in which it pleases God to hear prayers. בְּאֵמֶת יִשְׁעֶךָ, *with the truth of Thy salvation, or with Thy true salvation*. So the translation of Luther and Zunz: “mit deiner treuen Hülfe.”

15. כִּשְׁנֵי, *from my enemies*. The Psalmist mentions in the latter hemistich the figure and the thing figured; the enemies are compared to deep waters.

16. תִּתְאַסֵּר. This verb is found nowhere else in the Old Testament, although an adj. אֲסִיר is employed in Judges iii. 15; xx. 16. The meaning seems to be *to lock up, to shut up*. Geier observes: “Coincidere ut sono, sic et sensu, videtur cum עָטַר, *circumdedit*, in modum tiaræ rotundæ, vel instar coronæ.” Agreeably to this remark Jerome translates the expression: “Et non coronet super me puteus os suum.”

19. גְּאֻלָּהּ, *redeem it*, i. e. my soul, from the rage and malice of my persecutors. The verb is manifestly used in this passage simply to express deliverance; for to be freed from his adversaries is the burden of David’s supplication. In other places

this **נָאֵל** means to redeem, in a more sacred sense, as is shown by Magee, in his work on the Atonement. The particle Vau is understood by some persons before the verb, but this supposition is unnecessary.

21. **וְאָנֹכְשָׁה**, and *I am sick*. It is the fut. Kal 1st person, from **נָשָׂה**, to be ill, Syr. **نَف**, and is cognate with the word **אָנַשׁ**. We meet with it only in this place. **לְנֹד**, for pity. The verb **נָדַד** primarily means to nod the head (Eng. nod); hence to give the nod of pity at the sight of distress, and then to pity, as here, and in Jer. xv. 5, &c.

22. **בְּבִרְהוֹתַי**, in or for my food. This noun **בִּרְהוֹת** is derived from **בָּרַה**, to eat. It does not exist elsewhere, but there exists the infin. Piel, **בִּירוֹת**, which we meet with in Lam. iv. 10. **רָאֵשׁ**, or, as it is found written, **רָשׁ**, is the name of some poison, as is manifest from Deut. xxix. 18; xxxii. 32; Hosea x. 4. What sort of poison it was is uncertain, for it cannot be determined from the places where it occurs, nor does any word corresponding with it exist in the cognate languages. Genebrard thinks that it denotes every kind of poison, but especially that which is in the head of a serpent. Bochart supposes it to be a kind of bitter herb, to be found in corn-fields. See his work on Scripture Animals, vol. i. p. 590.

23. **וְשָׁלוֹמִים**. According to the punctuation, this word may be taken either as an adjective, in the sense of *those enjoying peace*, or as the plural of the substantive **שָׁלוֹם**, *peace*. The former of these renderings, although approved of by Gesenius, must be rejected by the context; and although the latter gives sense to the passage, yet that sense will not harmonize with what is mentioned in the preceding verse. Mendelssohn has translated the word *sur Vergeltung*, as if he would read **שְׁלֹמִים**; and as the change of punctuation is very small, and might be very easily made by a copyist, there can be no particular objection to such an amendment; and if so, his rendering it in the sense of *retribution*, or *retributions*, seems to be more

free from objection than any other translation. Thus the construction will be tolerably obvious: "Their table shall be before them for a snare, and for retributions, for a trap." As they made my table a snare to me by poisoning my food, so shall their table be to them a snare, and the mode of retribution with which God will visit them for the great wickedness they designed against me. This reading of שְׁלוּמִים is supported by the LXX.

24. הִמְעֵר, *make their loins shake*. The loins are here mentioned as being the foundation of man's strength, and therefore הִמְעֵר is to render powerless, to take away the strength. Similarly, we have to gird the loins with strength, a figure for to become stronger.

26. מְיָרְחָם, *their habitation*. This noun מְיָרְחָם properly denotes, according to Rosenmüller, a sheepfold; Syr. مَرْحِلٌ. It is here used poetically for a habitation. This passage, in conjunction with another from the 109th Psalm, is quoted in Acts i. 20, by St. Peter, on the occasion of the Apostles filling up the vacancy caused by the falling off and death of Judas, with the change of *his* for *their*, the pronoun annexed to מְיָרְחָם.

27. The pronoun אֶתָּה is put for the sake of emphasis, as we have the affix in the verb. The expression is equivalent to saying בִּי אֲשַׁרְחֶבֶת. The reason for making their habitation desolate is here assigned, viz. because "they persecute him whom Thou hast smitten;" adding affliction to affliction, instead of administering comfort and relief. הִלַּחְתָּ, *Thy wounded*. The root is חָלַל to perforate, or pierce, as if with a sword, and here it expresses those who are wounded, or afflicted by God. Although הִלַּחְתָּ would, according to the general usage of the term, denote *Thy slain*, yet in this place it can mean no more than *Thy wounded*, from its connection with כִּכְנָה pain, and has the force of the word מְדַבְּרִים. The verb יִסְפְּרוּ, which signifies *they declare*, or *relate*, is rendered by the LXX. by προσέθηκαν, who are followed by the Syr., Vulg., Arab., and Ethiop.

28. תְּנִדָּעַן עַל־עֲוֹנָם. The Psalmist here supplicates that his adversaries may be permitted to add iniquity to iniquity, i.e. to advance from one degree of wickedness to another, till they become ripe for signal punishment. The verb נָתַן signifies to *permit*, as appears from Esther ix. 13: "Let it be given (נָתַן) to the Jews," i. e. be permitted them. See Ps. xvi. 10. This permission is given by God's withdrawing His grace, and surrendering the sinner to the dominion of his own desires. It was in this way that He allowed Pharaoh's heart to continue hard, notwithstanding the many tokens of divine displeasure which the Egyptian king experienced; and this is no uncommon mode by which God in conducting His moral government punishes those who go on obstinately in their sin. Hence Piscator: *Permitte, ut ex uno scelere ruant in aliud*; Campensis, *Labi sine eos ab iniquitate in iniquitatem*; and Augustine, *Adde, non vulnerando, sed non sanando*. בְּצִדְקָתְךָ, into Thy favour.

29. מִסֵּפֶר חַיִּים, from the book of the living. This was a register of the names of the Jewish people, which in ancient times it was their custom to keep. See Isaiah iv. 3; Ezek. xiii. 9, &c. From this register the names of those that died were erased; consequently, to be blotted out from this catalogue was the same as to be dead. The second hemistich יָעִם וְגִ' is in sense but a poetical repetition of the first. May their names no longer appear promiscuously with those of the righteous,—of the men who are partakers of God's favour.

30. The Psalmist proceeds to speak of himself again. תִּשְׁבְּרֵנִי, shall exalt me, i.e. shall place me in safety, as if on a rock, or in a fortress.

32. וְתִיטֵב, and it will be good, i. e. it will be pleasing, viz. הַתְּהִלָּה the song of thanksgiving, which is contained in the preceding verse. פָּר וָגִ' a heifer horned and hoofed, such as is fit for sacrifice.

33. רָאִי. This is an hypothetical præter. "When they (the afflicted) have seen, they will rejoice," i.e. having seen, they, &c.

See Ewald's *Lehrbuch*, 1870, p. 861, § 357 b. The rendering of the next hemistich is: *O ye seeking God, let your heart live.*

34. וְהַשְׁבִּי *His prisoners*; such of them as are bound. "Qui sui sunt, vincti autem ab aliis, non tamen citra permissionem Domini." Geier.

## PSALM LXX.

THIS Psalm is the same, with a few trifling variations, as the last verses of the fortieth. See the note to the 14th verse of that Psalm. It is a prayer of David to God for speedy deliverance from some imminent danger; so that on the sight of his salvation, such as were seeking his life to destroy it, might be confounded; whilst those who lived with trust in God might rejoice and magnify Him, and have their faith confirmed. Mendelssohn and Grotius think that this and the following Psalm make but one, because the latter is wanting in a title, and because there are certain correspondences of expression in both. Hengstenberg is of the same opinion, and produces additional reasons, which, however, are chiefly fanciful.

## PSALM LXXI.

THIS Psalm contains the ardent prayers of the author for liberation from great dangers through the aid of

God, on which are placed all his hope and confidence. It contains complaints of contumely and persecution from enemies. Against these, therefore, he invokes the assistance of God, which, as it had in a most merciful manner been vouchsafed to him during his whole life, he desires that it may not be withdrawn now that he has arrived at old age. He promises God in return a grateful heart, a promise which in some form or other is frequently combined in the Psalms with earnest supplication for help. Hengstenberg, considering this and the seventieth as making together one Psalm, attributes the authorship to David. Kimchi says that the occasion was David's flight from Absalom. From internal evidence it appears to have been written in his old age, and the occasion might have been either the rebellion of Absalom, or that of Adonijah.

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1. אֵל אֲבוֹשָׁה, *may I not be ashamed.* דֶּרֶךְ תַּפְלִי, *the way of prayer.* Mendelssohn's Beor.

3. לְצֹר מָעֵן לְבֹא תָמִיד, *for a rock of habitation, i. e. a habitable rock to come to continually.* Some copies read מָעֵן, *a strong place.* Thus the Chald. has תְּקִיף עָשִׂין, *very strong.* But the best MSS. have the final Nun, with which the Syriac agrees. See Buxtorf's *Anti-Crit.*, p. 380, where the Nun is defended. צִוִּיתָ, *Thou hast commanded, i. e. oftentimes Thou hast commanded to save me; therefore now be to me, &c. as Thou hast been in times past.* God commanding to save a person, is to order others to take care of him, or to protect him in some other way. So Ps. xci. 11. "His angels He will command (צִוִּיתָ) concerning thee."

4. **וְחַמֵּץ**, and the violent man. The verb is **חָמַץ**, *fermentatus fuit*; Ex. xii. 14; Hos. vii. 4; and metaphorically it signifies *exacerbatus fuit*, and hence **חֶמֶץ**, *vinegar*. Kimchi and Aben Ezra are of opinion that **וְחַמֵּץ** here is identical in sense with **וְחָמַס**, the **ץ** being changed into **ס**, letters of the same organ. The rabbis use the term **חֶמֶץ**, *raptor*. See Buxtorf's remarks on it in his *Anti-Critica*, p. 635. Hupfeld says **וְחַמֵּץ** = **חָמַץ**, Is. i. 17.

6. The first two members of this verse express the same meaning, and are intended, without doubt, in the different expressions of which each is composed, to have an entire correspondence, viz. **עָלֶיךָ נִסְמְכָהּ** with **נָתַתָּה נֶחֱמָה**, and **בָּטָן** with **מִפְנֵי אִפְסֵי**. This circumstance will assist us in determining the sense of **נָתַתָּה**. It is usually taken as the active participle Kal of **נָתַן**, to make go forth; thus the Chald. has **מִפְּקֵי**. Its form is irregular, but another instance of the same exists in Ps. xxii. 10, viz. **נָתַן**, which seems to be employed as **נָתַן** is in the present passage. The suggestion therefore of Schulzens is to be attended to, viz. that of deriving **נָתַתָּה** from **נָתַן**, Arab. **جَزَا**, to recompense, to reward, to befriend. This derivation may have suggested the interpretations of the LXX. and Vulg., viz. *σκεπαστής* and *protector*. So Ew., Hupf. and Zunz. The advantage in referring the word to this root is, that the correspondence above mentioned is preserved, and also that it does away with the supposed irregularity in its grammatical form. **בָּטָן**, concerning Thee, viz. is my praise. See 1 Sam. xix. 3.

7. **כְּמוֹפֶת דִּיִּי**, I am become as a wonder with respect to what has befallen me, teaching thereby how suddenly Thou castest man down, and liftest him up again. Thou both smitest him, and healest him. As to myself, I have experienced the severest chastisements at one time, and Thou hast vouchsafed to me the greatest of temporal blessings at another; so that I have become as a wonder unto many. **מִדִּי עֵץ**, my strong refuge. See Ps. xxxv. 19. "Doch können dichter leicht das suffix dem ersten



substantiv. anhängen, wozu es dem begriffe nach gehört, und dass zweite dann frei unterordnen, wie מְחַסֵּי עֹ, *meine Zuflucht in Stärke* = m. starke z. Ewald. Lehrb. § 291 b.

9. לָעֵת זְקֵנָה, *in time of old age*. At this period of life, do not cast me forth into the world an object of contempt. "In senectæ mea, quem a pueritia usque conservasti, et cui huc usque debeo omnem vitam et salutem meam. Incidit autem seditio Absalonica in senectam Davidis, ut senex tum exulavit, et major sexagenario." Rudinger.

10. אָמְרוּ. In the authorized version this verb is translated *they speak*, as if identical with דִּבְּרוּ; but it is better to give it the usual signification, for there is no ellipsis to avoid, as is supposed by those who so take it. What it is which the enemies say is contained in the next verse, viz. אֱלֹהִים עָזָבוּ, *God hath forsaken him*. The ל of לִי has the force of *concerning*. לֵאמֹר should rather be at the end of the second hemistich of this verse, than at the beginning of the next.

14. אֶחָד, *I will hope*, viz. for Thy assistance. וְהוֹסַפְתִּי, *and I will add*; i. e. to all the praises which I have rendered to Thee for former mercies, I shall yet have occasion to make additions of praise for blessings, which I believe, notwithstanding my present circumstances, Thou hast yet in store for me. Both members express the language of hope.

15. סְפָרוֹת, *numbers*. The Psalmist in this verse is recounting God's acts of kindness. "My mouth," says he, "shall declare Thy righteousness and Thy help continually; truly, Thy acts of righteousness and Thy help are so many, that I cannot number them." The noun סְפָרָה is not elsewhere found in the Old Testament, but there is no doubt that its root is סָפַר. I apprehend the Psalmist in saying, *I know not the numbers of these acts of mercy*, means only, that they are innumerable, and that an expression equivalent to it is one which we sometimes meet with in Scripture, viz. עַד אֵין מִסְפָּר. The LXX. have *παραμυτελας*, from which it may be inferred that they read

קִדְרוֹת. The particle כִּי has here the force of *truly*. So Mendelssohn has *swar*.

16. "נִבְרוֹת means only *great deeds*, and never *praise*; בֹּא with ב can only mean in general *to go forward with something*, and not *to come with something into the temple*. The exact idea becomes manifest from the parallel clause, and from the connexion. From these, it is evident that *to come with the great deeds of the Lord*, must signify, *to go forward praising them, or making them known*." Hengst. See also Zunz.

17. לִפְתִּי, *Thou hast taught me*, i. e. Thou hast given me a knowledge of Thy wonderful justice, power, goodness, mercy and wisdom. These are Thy Divine attributes, which I have been taught from my youth by the events of my own life, by the care Thou hast taken of me, by Thy chastisement, and by Thy favour. אֶגִּיד וְנָ, *I will declare, &c.*, even unto old age and hoariness. The first member of the next verse should be connected with this, and the words וְעַד־זְקֵנָה with the first member of this verse. Hence there are two distinct sentences. The first states that God has been teaching the Psalmist all his life, and the second, the Psalmist's intention of declaring God's wonderful works even to the period of old age and hoariness.

18. לְכָל־יָבוֹא, *for every generation, which shall come*, I will declare, &c.

19. עַד־מָרוֹם, *unto high*. Thy righteousness is or reacheth unto high, i. e. unto heaven. מָרוֹם is sometimes used for the height of heaven; and such appears to be its force here, the sense being that God's righteousness is so great, that it surpasses all measure.

20: הִרְאִיתָנוּ, *Thou hast made us to see*, i. e. Thou hast caused us to experience. This verb is sometimes employed to denote experimental knowledge; see Eccles. i. 16. In this and following verbs of the verse, the textual reading is a plural obj. affix; but the Masoretic is sing., which is supported

by the ancient versions. If the plural be the correct one, then we suppose that David joins with himself the Israelites, whose lot was the same as his own. **תְּחַיֶּה** in both places performs the office of an adverb to the verb with which it is connected. **תְּחַיֶּהנִי**, *Thou quickenest me*, "h. e. ex magnis gravissimisque angustiis ereptum, postquam in propriis aliorumque oculis essem jam propemodum mortuus, restituisti in vitam tranquillam ac felicem." Geier.

21. **וְתַסֵּב תְּחַיֶּהנִי**, *and Thou comfortest me in every way*. Such is the meaning of the words, which literally taken are: *and Thou surroundest me, Thou comfortest me*.

22. **גַּם**, *also*, i. e. "quandoquidem tu Domine indigno mihi tantam contulisti auxistiquae magnitudinem, summa omnino exposcit aequitas, ut vicissim tuam ego extollam magnitudinem veram ac infinitam, carminibus nimirum, &c. ceu sequitur." Geier.

23. **תִּרְנְנָה**, *shall exult*. David says that at the time I sing unto God, my lips and my soul shall exult, i. e. my exultation shall be of the soul, and not of the lips only. My mouth and my heart are both prepared to be joyful in Thee. **וְנַפְשִׁי**, *and my soul*, which Thou hast redeemed.

24. **גַּם לְשׁוֹנִי וְהִ**, *my tongue also, &c.*; as if the Psalmist says, also in simple speech I will proclaim Thy righteousness.

## PSALM LXXII.

THE general scope and design of this Psalm will be best learned by reading the notes, which will be found on its different portions. I have endeavoured to show that the Psalm is Messianic, and how each

verse fits in with such an interpretation. Its Messianic character was accepted by the ancient Jewish Church. Citations from the Targum, the Midrash Tehillim, and other of the older Jewish writings, confirmatory of a Messianic interpretation, will be found in the commentary. The Fathers of the early Christian Church, as well as divines of modern times, have concurred in the belief that the Psalm is prophetic of Christ. Indeed, even without their testimony, or any other external testimony, the internal evidence in favour of this Psalm being Messianic, appears in my judgment sufficient to bring the student to this conclusion.

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1. לְשִׁלְמוֹה. The ל is supposed by some persons to be a mark of the dat.; but as in all the other titles, it is the sign of the Gen.; it is not likely that ל would have a different use here to what it has in the other superscriptions. The Psalm is Solomon's, and not *to or concerning* Solomon. אֱלֹהִים מְשַׁפְּטֵיךָ לְמֶלֶךְ הָתָן. *O God, give Thy judgments to the king.* The older Jews applied this verse to the Messiah, as we learn from the Chaldee, which has paraphrased it as follows: "O God, give the knowledge of Thy judgments to the king Messiah, and Thy righteousness to the son of king David." In the Midrash Tehillim we have the following remark on מֶלֶךְ, viz. הַמְשִׁיחַ שֶׁנֶּאֱמָר וַיֵּצֵא דָוִד מֶלֶךְ, viz. מֶלֶךְ הַמְּשִׁיחַ: "This king is the Messiah, for it is said, *And a stem shall go forth from the rod of Jesse.*" The judgments of God may denote those events which He brings to pass for defending the just and punishing the unjust, as we find in Ps. xxxvi. 7; or they may be those statutes and laws which form a part of God's revelation to man, for the regulation of human conduct considered with respect to his social condition. In the next

hemistich we observe only a repetition in different words of the desire expressed in the first, agreeably to the custom of these Psalms. We see that our Lord is here termed both מֶלֶךְ, and בֶּן־מֶלֶךְ, being king himself, and also the son of a king, both as respects his human origin, having come forth from the stock of David; and also as to His Divine origin; for the Father of the universe is King of kings. This agrees with oriental usage. We find on the Turkish coins the inscription: *Sultan, son of the Sultan*, السلطان بن السلطان.

2. To connect this verse with the preceding, some such word as לִמְעַן should be supplied at the beginning, and thus the potential sense may be given to the fut. יִדֹּן, *that He may judge*, &c. Mendelssohn and Tholuck have supplied *dass*. וְעַיִיךְ, *and Thy afflicted ones*. It is desired that the king may judge these, not after the manner of the corrupt judges of the earth, who are bribed to side with the oppressor, but according to what is strictly right and equitable.

3. יִשְׂאוּ, *may bear*, viz. the mountains to the people. Bearing peace denotes that it shall flourish in the earth. We find that in describing the devastation of a country, mountains are mentioned as *trembling*, in Is. v. 25, as *dissolving*, in Ps. xcvii. 5; and in delineating the prosperity of a nation, mountains are introduced as *rejoicing*, or *exulting*; see Ps. xcvi. 8; Is. lv. 12. In this passage they are employed to express emphatically the peaceful character of the Messiah's reign. With respect to the latter hemistich, the verb of the first, according to some persons, is to be repeated, and the ב prefixed to צִדְקָה is either redundant, or the sign of the accusative, thus: "And the hills shall bear righteousness." Others take ב in the sense of *because of*, and repeat שְׁלוֹם, as well as the verb. Thus Rashi expounds the expression, תְּבַעַת יִשְׂאוּ לָהֶם שְׁלוֹם עַיִן, הַצִּדְקָה שִׁיעֲשׂוּ, *and the hills shall bring peace because of the justice which they have executed*. So also Mendelssohn and Hupfeld.

4. יִשְׁפֹּט, *may He judge* the afflicted of the people, i. e. vindicate their cause by preventing the savage violence of the

oppressors, and executing upon them the punishments they deserve. לְבָנֵי *the sons of the needy*, i. e. the needy. לְ relates to the construction of the verb יַשְׁמַע; and this may supply us with a reason why in Matt. xxi. 9, the dative τῷ υἱῷ follows the word *Hosanna*, viz. because יַשְׁמַע is constructed in Heb. with לְ, the mark of the dative. יִשְׁבַּע, *and may He break in pieces*. This verb is used primarily to express *attrition*. We find it employed in Is. liii. 10, concerning the sufferings of Christ. Rectitude in governing, and deliverance of the helpless and oppressed, are traits of character we frequently meet with in the predictions of the Messiah. Is. xi. 4: "But with righteousness shall He judge the poor, and reprove with equity the meek of the earth."

5. יִירָאוּךָ, *they shall fear, or reverence Thee*. The subjects of the verb are not only those who are mentioned in the preceding verse, but all others. יִירָאוּ, as Geier remarks, may comprehend the whole of Divine worship which is due to God alone; but we cannot from this elicit any argument, for it is often used in a more restricted sense, and applied to men. עַד שֶׁמֶשׁ, *with the sun*, i. e. as long as the sun shall exist, and as long as there shall be men enjoying the light and heat of the sun, so long shall there be persons who will fear and reverence Thee. לְפָנֶיךָ, *before*, is used in the same manner as in Gen. xi. 28: Haran died, עַל־פָּנֶיךָ, *before the face of Terah*, i. e. whilst Terah was still alive. Again, in Ps. cii. 29, where we find לְפָנֶיךָ to be used in reference to God, and that the LXX. version translate it *eis aiōnas*, "for ever." Hence the expression *before the moon*, is equivalent to that in the former hemistich, and denotes that so long as the moon endures, so long shall mankind continue to reverence and honour the person who is here addressed by the Psalmist. Calvin, Dathe, and others, suppose that the object of this address is God, who is mentioned in the first verse. Dr. Kay says that "Thee" is he *who crushes the oppressor*, in the preceding verse; Hupfeld says in a foot note, "Im Text *dich*, aber geht auf den König." There is a doubt;

but the character of the Psalm is not affected, whichever way the passage be taken. These phrases, "as long as the sun endureth," "as long as the moon endureth," which are equivalent to *עַד-שֶׁלֹּם*, *לְעֹלָם*, are sometimes used of men living in the memory of others; and instances are cited by Grotius and Rosenmüller from heathen poets.

6. *יֵרֵד*, *let him descend*. A figure by which is described the genial influence of him, who ruleth in righteousness. It may be that the descent of spiritual blessings upon the Christian church is here signified, and that the king Messiah is here spoken of as the subject of *יֵרֵד*, as he likewise is of the verbs found in the verses which precede. He descends not personally, but figuratively, in his capacity of dispensing to mankind the riches of His goodness and mercy, to which they have become entitled by His passion and death. *קַצֵּר* comes from *קָצַר*, *to clip, shear, mow*; hence *קַצֵּר* is something *clipped*, or *mown*; and this may be either *wool*, or *the hair of the head*, or *grass*. The first of these is adopted by the Vulg., and followed by Augustine, who imagines that there is a reference to the words of Judg. vi. 37, where we have an account of Gideon's fleece; and having made this reference, he proceeds to consider the salvation of Israel from the hostility of the Midianites, for which Gideon desired a sign, to be a type of the greater deliverance of Israel through Christ. But Augustine was led to this by the Vulg. translation of *קַצֵּר*, which, although the word itself will bear such a sense, is yet scarcely admissible in the present passage. The more usual and better rendering of *קַצֵּר* is *a mown meadow*. So in Amos vii. 1, we have, "the latter growing *אֶחָד בְּנֵי הַמֶּלֶךְ*, *after the king's mowings*." The sense then is this: A meadow recently mown is in want of showers of rain for the growth of the new grass; in default of which, instead of a new and abundant crop, the roots of the grass wither and perish; and similar to this is the case of the members of the Christian Church, who are in want of Divine grace for sustaining them whilst oppressed by the trials of the world, and for helping

them to the acquirement of higher degrees of holiness and godly practice. The same figure is used by David in 2 Sam. xxiii. 4; where, in his farewell address to his subjects a short time before his death, he describes the qualities befitting a just and pious ruler, and declares that such a one should be "as the tender grass springing out of the earth by clear shining after rain."

פֶּרֶבִּיבִים וְרִיף אֶרֶץ. As to the first noun רֶבִּיבִים, it occurs in Psalm lxv. 11. The next word, וְרִיף, is a ἀπαξ λεγόμενον: it is found in Syriac in the sense of *heavy rain*. Some take it in the signification of *dropping*; and so in the Talmud we find וְרִיפֵי דַמְיָא, *droppings of water*. This rendering is suitable, as being in accordance with the Syr., and with the Arab. نَزَف, *to flow, to stream*, with which it is correctly compared. We have רֶבִּיבִים in the abs. state, and therefore וְרִיף seems to be a noun in apposition with it; and agreeably to this construction Ewald has given the following translation of this part of the verse: "Wie Regenschauer, Sättigung der Erde." Luther, Mendelssohn, and others, endeavour to make it a verb = to the quadrilateral root רָפַף; but Ewald has doubtless hit upon the proper rendering. The ancient translators have one and all given to this term the meaning of *dropping*.

7. וְרֵב שָׁלוֹם, *and abundance of peace*. We have again peace mentioned as a characteristic of the Messiah's reign, agreeably to the prediction of Isaiah that in those days "the people shall beat their swords into ploughshares, and that they shall not learn war any more," Is. ii. 4. עַד-בְּלִי יָרֵחַ, i. e. "כָּל זֶמֶן שֶׁהָעוֹלָם," *all the time that the world endureth*." Mendelssohn's Beor.

8. This verse describes the extent of the king's dominions; but persons differ with respect to these limits, according as they are against or in favour of a Messianic interpretation. They who are opposed to it, maintain that the boundaries of Palestine only are defined; whilst those on the other side believe that the whole earth is signified. In Exodus xxiii. 31, the boundaries of the earthly Israel are stated as extending "from the



Red sea even unto the sea of the Philistines, and from the desert unto the river;" and this passage is by the former class of interpreters made the key to the present verse. Thus Mendelssohn, in his *Beor*, says; "כִּים, i. e. from the Red sea to the sea ים עַד, i. e. to the south sea, or Mediterranean, and כְּנָהר, i. e. from the *great river*, the river Euphrates, to the *ends of the earth*, עַד מִדְבַּר אֲרָץ, i. e. to the desert of Arabia." De Wette adapts the two passages to one another in the same way, and then proceeds to observe that "poets frequently speak in such hyperboles when they express hopes and wishes." The objections to the restrictions thus put on the verse are, 1stly, that there is no example in the Old Testament where it is evident that the expression "from sea to sea" ought to be thus limited; but that in places where restriction is intended, it is always made known by annexing an adjective to the word *sea*, as in Exodus xxiii. 31, already quoted. 2ndly, that we never find עַד מִדְבַּר אֲרָץ standing for the boundaries of Palestine, but for those of the whole earth. 3rdly, universal dominion is always ascribed to the Messiah, and this passage is in strict accordance with others in the Psalms and prophets where His kingdom is treated of. With respect to the river being the Euphrates, Hengst. says that in the absence of the art. this river may not be meant; but that "the dominion of this king extends from any one sea to any other sea, and from any river even to the ends of the earth."

9. יְצִיִּים, *inhabitants of the desert*. The root is יָצַה, a *dry or desert place*, and hence we have יָצַח in the sense above mentioned; but it denotes beasts as well as men inhabiting there, as we find in Is. xiii. 21; xxxiv. 14; Jer. l. 39. Some, as the LXX., have assumed that the Ethiopians are here meant. וְאֹיְבָיו עָפָר יִלְחָכוּ, and *His enemies shall lick the dust*. They shall be compelled to do homage to Him, and to lick the dust. It was the custom of eastern nations for persons when they appeared before a monarch to prostrate themselves and to touch the earth, as a token of respect.

10. מְלִכֵי תַרְשִׁישׁ, *kings of Tarshish*. Tarshish, or Tortosa according to Gesenius, was the proper name of a city and country in Spain, the most celebrated commercial town in the west, to which the Hebrews and Phœnicians traded. In Gen. x. 4, Tarshish occurs in connection with others as a son of Javan. According to Ezek. xxxviii. 13, it was an important place of trade. According to Jer. x. 9, it exported silver, and according to Ezek. xxvii. 12, silver, iron, tin, and lead, to the Tyrian market. It is represented as an important Phœnician colony, Is. xxiii. 1, 6, 10, and mentioned among other distant states, Is. lxvi. 19. See Bochart, *Geographia Sacra*, Lib. iii. cap. vii. p. 165. יַמַּיִם denotes probably the islands and coast-lands of the Mediterranean. Its root is the Arab. اوى, *to dwell*, and hence יַמַּיִם signifies *habitable lands*, in opposition to water, and hence *countries on the sea-coast*, and *islands*. We have the primary sense retained in the expressions יַמַּיִם דָּוִד and דָּוִד יַמַּיִם; the former being *the habitable parts of the sea*, viz. *islands*, and the latter standing for the remote coasts of the west, which became partially known to the Hebrews through the Phœnician navigators. יִשְׁבְּרוּ, *they shall bring*; literally, *they shall cause to return*; and therefore it is properly explained by Kimchi by *they shall repeat*, i. e. *they shall bring gifts at stated times*; the passage having reference probably to *tributary kings*, who were bound to renew their presents every year. See 2 Kings xvii. 3, where the same expression is used with respect to a tributary king. שֶׁבָּא, *Sheba*, a country in Arabia Felix, famous for producing abundance of perfumes, spices, gold, and precious stones. סֶבָּא, *Seba*, according to Josephus, is probably Meroe, an island of the Nile; and, according to Gesenius, a province of Ethiopia surrounded by the arms of the Nile. Is. xliii. 3; xlv. 14. See note to v. 13 of Ps. xlv., speaking of an instance of a single name being used for a general term; see especially Is. lx., where the names in this verse are used in the same way. Commentators on that chap. have usually accepted this application, and have not alluded

to Solomon as a key to their interpretations. Such an allusion, if intended, is certainly not necessary. The noun מִשְׁכָּר occurs in one other passage only, Ezek. xxvii. 15. That it means *gift*, is agreed on by nearly all interpreters; a meaning which is required by the parallelism of the members of the verse. The root is the Arab. شَكَرَ, *gratias egit, laudibus celebravit ob beneficia accepta, mercede aut præmio donavit*. Hence מִשְׁכָּר seems to signify a *gift*, which is offered for the sake of testifying gratitude, and then any kind of gift. It appears that the tribute and the gift should be offered as tokens of the submission of subjects to their king.

12. כִּשְׁעוֹ, *crying, or when he crieth*, is participle of the root שָׁעַע, *to cry out, to vociferate*. The LXX. have ἐκ δυνάστου, "from the powerful." The Vau prefixed to נָא should be translated *when*; Ewald *wenn*. This verse assigns the reason for kings making submission. It was not because he conquered them by force of arms, but by the exercise of his compassion to the helpless, of his kindness to the afflicted, that he won the hearts and affections of people, so that they in return rendered to him their gratitude and tendered their submission to his government. It is the opinion of De Wette that the external political relations of king Solomon are here referred to; and taking the *future* of the verb as expressing the language of prayer (may he deliver), he says that the passage contains a hope that Solomon would protect oppressed people. He adds, that such political relations existed between old states; and that powerful nations were looked to as the protectors of oppressed people belonging to smaller communities, he shows from Isaiah xvi. 1—5. Admitting what De Wette here mentions, still we think that his application of it to this passage cannot be maintained. It appears, in the first place, that individuals, and not nations, are spoken of in this verse. The term אִינְדִּיבִּידוּ is not applicable to a people, but simply to an individual, who is *needy* (see verse 4); and this, indeed, is

apparent from the following verse. Again, supposing the verse to refer to such political relations, still the protection which Solomon could offer must have been confined to a few small states bordering on the country of Palestine. But the assistance spoken of in this Psalm will not admit of such limitation as is to be inferred from the preceding verse. It is intended to be universal. The king's dominions are not to be bounded by Palestine and adjacent districts; but all countries, those which are near and those which are afar off, the richest and the poorest, the most civilized and the most barbarous, are one and all to tender their submission to the King, and one and all to enjoy the privileges of his wise and merciful government. There is one King, and only one, mentioned in Scripture, to whom this universal empire is assigned; and to whom, therefore, the passages we are here considering can only be referable. See Is. ix. 6, 7; Zech. ix. 10.

14. *כָּטַף*, from oppression. Root is *קָטַף*, which Fürst in his Concordance supposes to mean primarily *to bite*, the same as *אָשַׁף*, and then *to cut, to oppress*, like the Syr. *ܩܬܐ*. See Fürst's Concordance, p. 1224. The Syr. translator has given it the sense of oppression. The plu. *קָטַפִּים* is found in Prov. xxix. 13. *וַיִּקֶּר וְהוּא*, and their blood is precious in His eyes, i. e. He will protect the poor, &c., and He will allow no one to shed their blood with impunity.

15. *וַיֵּשׁ*. De Wette makes the king the subject of this verb. "The king lives happily and long." He observes, "The future apocopated stands here and in the following verses indicatively; as ver. 8, *וַיֵּשׁ*; see also Job xviii. 12; xx. 23; xxiv. 14." In this view he has followed De Dieu, who thus remarks on the whole passage: "Non puto designari honorem, quo populus regem, sed beneficia, quibus rex populum sit affecturus. Sensus est, non frustra victurum istum regem, sed ut pauperes ditet optimo auro, proque iis perpetuo intercedat, ac jugiter benedicat." It would, however, be more simple, considering the

preceding verse, to take *the poor man*, as the subject of  $\text{וְיָחִי}$ , and then render it, "that he may live." The change from the plu. to the sing. in the 15th verse is supported by the use of the sing. in v. 12. We are thus not obliged to make  $\text{וְיָחִי}$  impersonal. The gold of Sheba, which is to be given to *Him* ( $\text{לֵּהּ}$ ) as an offering of honour, is scarcely admissible in its literal sense. This circumstance supplies an argument against the application of the Psalm to Solomon, and in favour of it to the King Messiah. With Him for King the verse is easy, for we see that the giving of the gold of Sheba represents the giving of the heart and best affections of sinners in token of gratitude to Him who has redeemed them from sin. The expression  $\text{לְהִימָן}$ , *for him*, has been rendered by the LXX. by  $\pi\epsilon\rho\iota\ \alpha\upsilon\tau\omicron\upsilon$ , and by the Vulg. *de ipso*. Both of these expressions are well explained by St. Augustine.  $\text{וְיָחִי}$ , "Aliqui interpretati sunt *de ipso*, aliqui *pro ipso*, vel *pro eo*. Quid est autem, *de ipso*, nisi forte quod oramus dicentes, adveniat regnum tuum? Christi namque adventus præsentavit fidelibus regnum Dei. *Pro eo* vero quomodo intelligatur, angustum est, nisi quia cum oratur pro ecclesia, pro ipso oratur, quia corpus est ejus."

16.  $\text{וְיָחִי}$ , constr. state of  $\text{וְיָחִי}$ . This word is not elsewhere found in the Old Testament, and its meaning is consequently somewhat uncertain. De Wette, Ewald, Fürst, and others, give it the sense of *abundance*; thus making it identical with the Chaldee  $\text{וְיָחִי}$ , *diffusion, plenty*. Its root they trace to the Arab.  $\text{نحى}$ , *diffudit*, or the Chald.  $\text{נחى}$ . The word in Hebrew, corresponding to these roots, is  $\text{וְיָחִי}$ , from which we might obtain the noun  $\text{וְיָחִי}$ , the same in sound as our word; and the change of  $\text{ו}$  for  $\text{ד}$ , we meet with in Ps. iv. 7, and other places. Others have adopted just the contrary signification. Dathe translates it with  $\text{וְיָחִי}$  by *frumenti exigua portio*. In the Chaldee portion of Daniel we meet with this word in connection with the word  $\text{וְיָחִי}$ , and there it signifies *the palm of the hand*, chap. v. 5. In 1 Kings xviii. 44, the Chald. paraphrast has rendered  $\text{וְיָחִי}$  by  $\text{וְיָחִי}$ , as *the palm of the hand*. From these passages

we see what is the meaning of **תפוד** in Chaldee. According to this rendering of the word, we understand the argument of the first hemistich to be, that though at the coming of the king there shall be great barrenness in the earth, so that only a handful of corn shall remain for seed, yet this little shall increase and multiply; the most sterile places, even the tops of the mountains, shall become fertile, and the corn in abundance shall shake and wave by the wind like the trees of Lebanon. This is a highly graphic description of the rise and progress of the kingdom of the Messiah, and agrees with that account which by the employment of other figures is given in the writings of the New Testament. We are told that the kingdom of heaven is like unto leaven, which gradually leavens the whole lump; that it resembles a grain of mustard-seed, which although the least of all seeds, becomes the origin of the largest and widest spreading tree. These two figures, with that in this verse intend to convey to us the same instruction, and to foretell that of which we, whose lot has fallen in the latter days, can bear testimony to the accomplishment. The Church of Christ, although it had a humble beginning, grew rapidly; its branches were soon seen waving over not only Judea, but the greater part of Asia, and not long afterwards it cast its fruit in Gentile regions. It is, however, right to state that this sense of **תפוד** is not generally accepted, and that most commentators take it in the sense of *abundance*. The concluding part of the verse is a continuation of the same idea; **וְיִצְרוּ כְּעֵדֶר וְיִצְקוּ כְּחֶשֶׁב הָאֲרָץ**, and they of the city shall flourish as the herb of the earth. The **ב**, from, is here used in the same manner as in Ps. x. 18: "Man from the earth," i. e. "man of the earth shall no more oppress." **עִיר** may stand for the city Jerusalem, which may be regarded as the seat of the Christian theocracy, or it may be taken collectively for cities in general. In either case we have the great number of subjects of Messiah's kingdom predicted under the figure of a city rapidly increasing in population. A similar description of these times is elsewhere found,

viz. Zech. ii. 4: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein;" and lower down in the same chapter it is added, "and many nations shall be joined to the Lord in that day, and shall be my people." See also Is. xlix. 20. Another interpretation of עֵר has been proposed by Michaelis, which may be just mentioned. He compares the term עֵר with the Arab. غَر, *a valley, or plain*, and supposes פֶּר of the preceding clause to be understood; and thus he proposes to translate the whole expression: "The fruit of the valley shall flourish as the herb of the field." By these valleys are probably meant the fertile ones lying at the foot of mount Libanus in Coelosyria. Such a sense of עֵר is unknown in Hebrew.

17. The first two members of this verse express in different words the eternal duration of the king's government. *His name shall be for ever, before the sun His name shall be perpetuated.* נֶן. This word as a verb is not elsewhere met with in the Old Testament; but it may be explained from the noun נֶן, Gen. xxi. 23; Job xviii. 19; Is. xiv. 22; in which passages it has evidently the meaning of *son*, and in each instance it is translated by the Chaldee interpreters by the noun בֶּר. It therefore appears, that the verb נֶן must signify *to beget a son, or to perpetuate*; and therefore, adhering literally to this acceptation of the term, we should render this clause thus: "As long as the sun endureth His name shall be perpetuated." Agreeably to this is the exposition of this verb in Mendelssohn's Beor: "It is certain that the verb is from the root נֶן, and also of the Niph. conjugation, and of the meaning of בֶּר; as if the Psalmist said, as the son resembles the father, so shall his name be remembered for ever, and his good works which he hath done." The Chaldee translation does not exactly correspond with the present Hebrew text. It is as follows: *וְקִדְם מַהֲרִי שִׁמְשָׁא מִפְּנֵי הַחַי שְׁמִיהּ*, and before the sun was, His name was prepared. Rosenmüller observes, that the Chald. verb

יְנִן is not unfrequently the rendering of the Hebrew בָּן (see Exod. xix. 15; xxxiv. 2); and, consequently, it is probable that the interpreter read יְנִן in his MS. De Rossi discovered this reading in the MS. marked by him 879, which he believed to be ancient and of good authority. Ges. says that the reading occurs in two MSS. The LXX. have for יְנִן, *διανεμει*. The eternal duration of a name may apply to Solomon, or any other person illustrious for his acts, for which he shall be held in remembrance ever after; but the next clause shows that something more is intended, and that a greater than Solomon is described. יְתִבְרַכְי בִּי וְנִי. I have no doubt that this passage has especial reference to the promise which was made to Abraham, and repeated to each of the succeeding patriarchs; and looking at those passages, we find that sometimes the Hithp., and sometimes the Niph. is employed, and that the two forms of the verb in them must be nearly the same in sense. Many instances occur in which the Hithpael is used as the Niph. Hence, the proper rendering we conclude to be, "*People shall be blessed in Him,*" &c. The Chald. has בְּיִצְחָקֵיהּ, in *His righteousness*, or *purity*, for בִּי.

18. We have now arrived at the conclusion of the second Book. This and the following verse contain the doxology, similar to what we have at the end of Psalm xli.

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# THE PSALMS.

## BOOK III.

## PSALM LXXIII.

THE Psalmist describes the process of a temptation to distrust God, which arose from contemplating the prosperity of the wicked. The rewarding of the righteous, and the punishing of the evil-doer, he had been led to regard as a fundamental principle of the Divine government, and this seemed to him inconsistent with what met his daily observation. His experience presented a difficulty which in all ages has been felt by those, who endeavour to fathom by the strength of their unassisted intellect, the mysterious ways of Providence. But the Psalmist was led to the sanctuary, and there, through the aid of Divine grace, he was enabled to solve the problem with which his mind had been perplexed. Then he saw that God's ways are not as our ways; and then he understood the end of that prosperity which had excited envy in his mind. Thus the temptation, which was intended by Satan to shake his faith in God, became the means of establishing it more firmly, as we learn from the concluding verses.

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1. Mendelssohn has translated **וְנִי** by *dennoch*; Olshausen and others in the sense of *only*; as if the Psalmist meant to say that God is all good, i. e. good without any mixture of evil to Israel, viz. *to the pure of heart*, to the true Israelites in whom there is no guile. The sense of *surely, indeed*, is perhaps

preferable. The Psalmist commences by stating the general proposition, that God is good and merciful, and he then proceeds to enumerate the difficulties which his own mind, as well as those of others, had experienced against the full and hearty reception of this great and important truth. His object, as appears from a perusal of the Psalm, is to establish the proposition enunciated in this verse, by removing those objections which the prosperity of the wicked, and the afflictions of the righteous, presented in his own judgment and that of many against the attributes of the Divine nature, and the fundamental principles of the moral government of the world.

2. The Vau prefixed to וְנִי has the force of *but*. The Psalmist, after declaring that God is certainly good to the pure of heart, proceeds to observe that, notwithstanding his belief in this truth, he was much perplexed on observing the wicked in circumstances of great prosperity. כְּבִמְעַט, as a little, i. e. *almost*, equivalent to our English phrase *within a little*. נִשְׁלַח, *slipped*, the participle passive of נִשְׁלַח; the K'ri is נִשְׁלַח, but the K'thibh is suitable to the construction, and also agrees with the part. in the next clause. כִּי־אֵין, as *nothing*. See Ps. xxxix. 6, and other places, where the word means *nothing*. Here, with the כ of similitude, it denotes *almost nothing*, and so agrees with כְּבִמְעַט, which goes before. שֶׁפָּכָה. The K'thibh reading, in this instance, it will be better to adopt. The verb is used with respect to the *pouring forth* of water. Mendelssohn and Delitzsch have adopted the K'thibh. A plu. noun and fem. sing. predicate. See Ps. xxxvii. 31.

3. כִּי, *for*. The occasion of the dangerous thoughts spoken of above he now proceeds to state. בְּדוּלְלִים, at the foolish. This participle is thus used in Ps. lxxv. 5. אֶרְאֶה. Hupfeld has translated this word by "wenn ich sah;" as if the fut. (imperf.) indicated a continuation of the tense of the first verb. Delitzsch says that אֶרְאֶה here is according to the western manner of building up a proposition the same as *cum viderem*.

4. This verse presents some difficulties, which we shall notice in their order. First, we will remark on **וְהִרְצִבֹתָ**, which is found only here and in Is. lviii. 6. All interpreters agree in giving to it the sense of *bands*, and deriving it from **חָרַב**, *valide constrinxit contorsitque*. But this word *bands*, as a primary idea, will suggest many renderings of which **וְהִרְצִבֹתָ** is capable. The word *bands*, in the Hebrew Scriptures, often signifies the *pangs* of a woman in travail; and hence we find **חֲבִלִים** indifferently used for *pangs* or *bands*; and this, as Hammond observes, is "because the child-bed pangs are caused by the breaking of those ligatures which join the infant to the womb, which consisting of a texture of nerves and membranes, parts of a most accurate sense, cannot be severed without causing intolerable pains. Similarly, a connection may be perceived between bands and any pains of the body, as they are caused by the straining of the fibres of which the sensitive parts are composed. The degree of pain is in proportion to this breach of union; the torments of abortions, for instance, are greater than those of regular birth; and those of an untimely violent death exceed the pains of a natural one, especially where the infirmities of age are the cause." Hence some suppose that not only long life is here implied as enjoyed by the wicked, but that even when they come to die, the pain of death is comparatively little; so Kimchi says, **בְּמַנְחָה יָמוֹתָם**, *they die with ease*. But there is one short reason why this cannot be the sense intended, and it is that in the 19th verse we read that long life and an easy death are the very opposite of what is their lot. Others, we observe, render the expression by, "There are no pains until their death." This sense is approved of by Aben Ezra, Rosenmüller, &c., and this force of the **ל** is precisely that which we have in Is. vii. 15, in **לִדְעוּ**, "until he know how to refuse the evil and choose the good." In this case, however, there ought to be **לְמֹ**, as Ewald observes, after **וְהִרְצִבֹתָ**. Besides, the whole clause, if thus

taken, is deficient in that vigour of description which is characteristic of the other parts of the Psalm. In Mendelssohn's *Beor* another idea is given to the passage, as follows: "It is known that, in an old proverb, the days of the life of man are likened to spun threads; in which, if there be any small knots, they are liable to break in their use; and, accordingly, the Psalmist says here, that there are no bands in their days, i. e. they are not consumed in the middle of their days. The meaning of לְמוֹתָם is that of יוֹם, with the plural in י and ת; for so he hath mentioned יְמוֹת עוֹלָם, and the Yod is destroyed in speaking." Agreeably to this, his translation is: "Kein Knoten hemmet ihrer Tage Lauf." There is, however, no instance of the elision of Yod in יְמוֹת; and the rendering proposed does not accord so well with the next member, as another which has been suggested by Ewald, in his notes to this Psalm, p. 328. He has divided לְמוֹתָם into two words, לָמוֹ, and quotes Job xxi. 23, where לָמוֹ is employed to express the perfection of the body. Here then it would be an abjective, used in conjunction with בְּרִיאָה; and so his translation is, "They have no pains; their body is well and fat." וּבְרִיאָה אֲלֵהֶם. There are some persons, who consider that אֲלֵהֶם should have the sense of *their strength*. But the true meaning is derived from the Arab. *أَلْف*, *a body*; and hence the rendering, according to Ewald, of the whole verse, as mentioned above, is unquestionably the best.

5. בְּצַרְבָּל אָנוּשׁ, *in the trouble of man*. There are persons who incorrectly think that אָנוּשׁ is derived from אָנַשׁ, *ager fuit*; and the trouble alluded to here a state of sickness. The next hemistich expresses a very general trouble, viz. all the calamities to which man, as mortal and belonging to the dust of the ground, is subjected, and which are all comprehended by St. Paul, in 1 Cor. x. 13, in the words *πειρασμὸς ἀνθρώπου*, every kind of human trial.

6. Pride *encompasseth them*. עֲנֻקְתָּם from עֲנֻק, *a gold*

*chain, or necklace*; and hence the verb signifies *to encompass*, as a chain encompasses the neck. Pride is made to the wicked a chain for adorning their necks. יַעֲמֹד שִׁירָתָם לָמוֹ, *violence covereth them as a garment*. Aben Ezra considers שִׁירָתָם to be "a general noun denoting ornamental clothing." By the Targumist Jonathan it is translated כְּלִילָא, *a crown*, showing that he understood it to mean *a head-dress*. The force of the figure is, that the wicked not merely do violence, but even deck and beautify themselves with it, as if glorying in it.

7. יֵצֵא וְנָרָא, *their eye goes forth from fat*. Having spoken by figure of their violence and oppression, he now goes on to mention their condition as being exceedingly fat, thereby denoting the repose and tranquillity which it was their lot to enjoy. The LXX., Syr., and Vulg. have translated as if they read עָן for עֵן. The rendering of the next member is, *the imaginations of the heart overflow*. Delitzsch has translated the hemistich in this way, which is in some respects better than taking מַשְׁכִּיּוֹת the object.

8. יִמְקֶה is by some derived from מָקַק, *to dissolve, to melt*; and hence they apply it to dissolving or oppressing *the poor*. The word is not elsewhere met with; but according to grammatical inflexion the root ought to be מָקַח, the Chald. and Syr. signification of which is *to mock*, Eng. *mock*. So in Luke xvi. 14, we have מַמְסָחִים in this sense; and so the verb is used in Chald.: see Ps. i. 1; cxix. 51. This meaning agrees very well with the rest of the verse; for it goes on to state that they utter oppression evilly, the accents require that עָשָׂק should go with בָּרָע in the first clause. They speak *from on high*, מִפְּרוֹם, i. e. *haughtily*; as the Chald. has understood it, רִים לְבָרֶחַ, *the height of their heart*.

9. שָׂרָתוֹ וְנָרָא, *they have placed, &c.* The Psalmist goes on to describe their insolent, grandiloquent mode of speech. To give the greatest possible emphasis to the expression, the prefix ל to

שָׁמַיִם is by some translated in the sense of *against*. Thus then the sense will be: *They have placed their mouth against heaven;* meaning that they have uttered blasphemies against God. So the Midrash Tehillim, where Pharaoh and Nebuchadnezzar are cited as instances of such conduct. הִתְהַלֵּךְ. This form we have in Ex. ix. 23, in the place of the usual form הִתְהַלֵּךְ. Hupfeld says that the perf. שָׁמַיִם followed by the imperf. (fut.) indicates that the second clause is subordinated to the first: *they have set, &c. whilst (während) their tongue now goeth, &c.*

10. לִבְנֵי יִשְׂרָאֵל עֲמֵי הָאֵלִים. Whatever the pronominal affix to עֲמֵי may refer to, whether to יִשְׂרָאֵל or any one of the רָשָׁעִים, it seems clear that the Psalmist is speaking of the consequence which the sight of the prosperity of the wicked produced on those who had hitherto abstained from such a course of living and conduct, viz. an inclination to engage in the practices of those whom they had heretofore regarded with abhorrence for their licentiousness. Such a consequence actually follows from contemplating the circumstances detailed in the preceding verses. The multitude are bent upon seeking this world's fortune, and readily imitate the example, whatever it may be, of those who have been successful in obtaining it. The people, in their daily observation, perceive that the *wicked have no pains*, that *their body is fat*, &c.; and therefore they turn to these wicked men. As to יִשְׂרָאֵל, the K'ri reading is יִשְׂרָאֵל. The affix of עֲמֵי may refer to יִשְׂרָאֵל, and עֲמֵי may be *His people*, they who live in the fear of God, and who may be tempted to return to that sinful life from which, by Divine grace, they were brought. מַלְאִי, and *waters of abundance*, i. e. abundant waters. Ges. and Hengs. make מַלְאִי a noun here, and translate it *fulness, abundance*. The expression may be employed in a sense either of good fortune or of calamity; some considering that it denotes figuratively the abundance of secular goods with which the followers of wicked men are endowed. Others, making reference to Ps. lxxv. 9, expound it concerning the full cup of sorrow and anxiety, which God causes them to drink, in



consequence of their backsliding. The former sense is usually adopted. יִמְצְאוּ לָמוֹ. Some interpreters render these words *shall be found in them*, as if the root of the verb were מָצָא, the N being elided. So we have מִצְתִּי in Numb. xi. 11, and similarly we have מָלֹא for מִלֵּא in Ezek. xxviii. 16. The LXX. and Vulg. refer the verb to מָצָא. Hupfeld supposes the root to be מָצָה, *to suck out*, and so did the translators of our version, who have *to wring out*. Either root affords a sense suitable to both the renderings of the verse as given above.

11. The wicked described in the foregoing verses here deny that God takes any thought about the affairs of men: see Ps. x. 4, where they utter the same sentiment; and thus they are not only lulled into a state of fancied security themselves, but are successful in enticing others into a belief of the truth of such a view, when they see the great measure of happiness enjoyed by those who live in disregard of the Divine law.

12. רְבִיבָה אֶלֶּה וְנֹר, *behold, these &c.* The Psalmist having stated in detail the happy condition of the wicked, as is presented in numerous instances to every observer of mankind, resumes what he had commenced in the 2nd verse, viz. to describe the effect which the contemplation of their lot produced on his own mind, more especially when he contrasted it with the misfortunes and sufferings which are commonly the lot of good and holy men. "Behold," says the Psalmist, addressing himself in this verse, "these men are wicked, notwithstanding which they prosper continually;" and hence arises the disinclination to allow of any Divine government in the world. With respect to עֲלָם עֲלָם, the expression is frequently translated, *the prosperous of the world*. But עֲלָם signifies *continuance, eternity*, as נֶצַח, and it is doubtful if it ever mean *world*, except in Chald. and the Talmud. Hence the meaning of the phrase is, *they are continually prosperous*. The next words רִשְׁוֹנוֹ וְרִיבָה, *they increase in wealth*, state another source of happiness they enjoy, viz. that of acquiring riches.

13. קִרְק, *in vain*. Surely I have abstained from the sins of

these people to no purpose, says the Psalmist. It is a vain thing that I cleansed my heart, for in so doing I have had no prosperity; yea, though I washed my hands in innocency, it was to no purpose, for I am suffering continually from the oppression of these wicked men.

14. The Psalmist speaks of himself as having been smitten with various calamities both in body and mind. **הַיּוֹכָחָתִי לְבֹקְרִים**, *my reproof, or chastening, in the morning*. The plural **בֹּקְרִים** with the prefix **ל** is to be taken distributively, as Job vii. 18; Ps. ci. 8. The sense, therefore, is, that every day with the return of the light there comes on me a fresh visitation of Providence, by which I am chastened. "Every day, from morning to morning, I experience a renewal of afflictions." Rashi.

15. **אִם־אֶמְדַּבֵּר**, *if I should have said to myself; if I should have thought*. The verb is thus used in Ps. xxxix. 2. As **כְּמוֹ**, some, as Ges. and Zuns. translate it simply in the sense of *so*; the LXX. have *ὁὕτως*, and our own version has *thus*. It is not usual, however, for this particle of similitude to stand by itself; but it is ordinarily followed by a word by which the comparison becomes complete. Hence it has been proposed to consider **כְּמוֹ** as the poetical affix, in the place of **וְכֵן**, and consequently **כְּמוֹ** to stand for **וְכֵן**, the same as **לְמוֹ** for **לְהֵם**. **הִנֵּה דֹר בְּנֵיךָ בְּנִדְתִּי**, *behold, against the generation of Thy sons I should have been faithless, against Thy family, against Thy pious worshippers*. The word **דֹּר** sometimes signifies *a class of men*, as Prov. xxx. 11, 12, 13, 14; and so here the generation of God's children are those who live in his service, believe in his providence, &c. We must understand the particle **כְּ** before this noun.

16. The Psalmist here expresses himself in substance as follows: "It was my intention to investigate, if possible, the cause of the prosperity of the wicked, to search out an answer to the question, *Why do such men prosper?* But I soon found that I had engaged in a most difficult work." **וְהִנֵּה**; the K'ri is **וְהִנֵּה**. The meaning is the same whichever reading be adopted.

17. עַד־אָבִיָּא וְנִי, *until I came to the sanctuary of God.* I came to the sanctuary, and there I sought by earnest supplication to know that to which I was unable to attain by my own reason; and so, indeed, God heard my prayer, and by grace I was led to understand the latter end of these people, to perceive that there is no real satisfaction to be derived from their pursuits, that the latter end of their pleasure is misery. אָבִיָּא, *did I understand.*

18. אֶדֶּ בְּחִלְקֹת, *surely in slippery places.* Those high places which they have occupied are nothing more than precipices whence they are cast down and brought to certain destruction. The noun בְּשׂוֹאוֹת, *ruins*, is derived from שׂוֹא, *to be waste*. But from the LXX. it appears that in their time the MSS. read בְּשׂוֹאוֹת, or rather they considered the 2nd letter to be שׁ instead of שׂ, and therefore made the root to be נִשְׂאָה, *to lift up*; from which the meaning they have may be extracted. The former etymology is adopted by most modern commentators.

19. The first hemistich speaks of the suddenness of the destruction which should befall the wicked. How shall they be לְשֹׁפָה, *for desolation*! i. e. they shall be as desolation itself, the most emphatic way of expressing their destruction. Rosenmüller has translated בְּלִדְאוֹת מִן by *ex improviso*, and adds the following remark: "Nomen בְּלִדְאוֹת non tantum terrorem denotat, unde et h. l. vulgo *præ terroribus* transferunt, verum etiam *casum improvisum*, malum imprudenter de repente opprimens."

20. בְּחֵלֹם מִדְּקִיץ, *as a dream after that one has awoke.* מִ prefixed to דְּקִיץ is taken as privative by Rashi, and therefore the expression is *a dream without awaking*, i. e. eternal sleep. But it is better to translate it by the preposition *after*. See Gen. ii. 2; Hosea vi. 2; 1 Chron. viii. 8. בְּעִיר. This in the Prayer Book version is translated *out of the city*. Hengst. has given *in the city*. This rendering is strictly correct; but it is not appropriate to the passage. It is better to take it as a contracted form of the Hiph. inf. for בְּהִעִיר, *when Thou stirrest up Thyself*, Thou despisest their image; i. e. the image

of the wicked as much so as a man does a frightful dream after he has awoke.

21, 22. כִּי. This particle seems to be one of time in this place, and to have the sense of *when*, i. e. *when* my heart became soured, on account of my meditating on what appeared as unjust, and I was pricked in my reins on beholding such a dispensation of the good things of this world, *then* indeed I was brutish, ignorant, and as a beast before Thee. The ו of וְאֲנִי has the meaning of *then*. Delitzsch and Hupfeld, *da*.

23. After the interruption caused by the statement in the two preceding verses (which may be regarded as parenthetical), follows the evidence that fresh knowledge had come to the Psalmist, viz. the conviction that he, sustained by the hand of God, and led by His counsel, was continually in communion with Him, and after this life would be received into glory, that in God, he had his highest good, and greatest happiness; but without Him only death and destruction.

24. אַחֲרַי כְּבוֹד תִּתְּנֵנִי, *afterwards Thou wilt take me to glory*. The glory after death, as it is understood in Mendelssohn's Beor, where the verse is paraphrased as follows: "Thou wilt lead me by Thy counsel in this world to establish my ways; and after my death Thou wilt take me to inherit the glory which is the lot of the righteous in the world to come; as it is said of Enoch, *God took him*."

25. וְעִמָּךְ, *et æque ac te*, Geier and Rosenmüller. "Und nebst dir," Ewald. See Eccles. ii. 16.

27. רִחֲקִיךָ, *Thy distant ones*, i. e. they who are at a distance from Thee by wicked works shall perish, and every one who goes a *whoring* (וּלְזָנָה) after strange gods, Thou cuttest off from Thee.

28. וְאֲנִי וְגו', *but as for me, &c.* Being near to God is good for me, and therefore have I placed, O Lord God, my trust in Thee, and I desire that Thou wilt not keep far from me, but be near with Thy Holy Spirit. קִרְבֶּךָ is put in opposition to רִחֲקִיךָ in the preceding verse, and is a noun construct.

## PSALM LXXIV.

It is usual to consider this Psalm as composed about the time either of the destruction of the first temple and the Babylonish captivity, or of that of Antiochus Epiphanes, when the city of Jerusalem was burnt. See 1 Maccabees i. 31. The objection to the latter application of the Psalm is to be found in the 7th verse. The temple it is said there, was burnt. The terms used indicate that it was burnt to the ground. In Maccabees we read that at that time the gates only were burnt. See 1 Mac. iv. 38. It is more probable that the Psalm speaks of the destruction by the Chaldees. The chief difficulty raised against this application is the 9th verse, *there is not any more a prophet*; whereas Jeremiah was living. But the precise force of this remark may be learnt from Lam. ii. 9, and Ezek. vii. 26, passages which show that the difficulty is not a great one. The deep piety and heartfelt supplication exhibited in the Psalm are those of a person in great affliction; and the poem may be used with much advantage by any Christian individual at a time of his church's humiliation. In the title Asaph is mentioned as the author. Hengst. shows that we may reasonably suppose, that the Asaph here may have been a descendant of the Asaph in the time of David.

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1. After מְנַחֵם, the noun צִנְחָה should be supplied from the second hemistich, and the interrogative לָמָּה should be un-

derstood before יָעֵשׂן. The ב of בָּצֵאן has the force of *against*. The people of Israel are termed צֹאן מְרִעִיתֶךָ, *the sheep of thy pasture*, in other places. See Ps. lxxix. 13; c. 3; Jer. xxiii. 1.

2. קָנִיתָ, *Thou hast purchased*, viz. the people of Israel, by bringing them miraculously from Egypt, by feeding them in the desert, by giving them certain laws, by bringing them into the promised land, and by separating them from all other nations under heaven. שְׁבֵט נְחֻלָּתֶךָ, *the tribe of thine inheritance*. שְׁבֵט, *a tribe*. The whole clause according to Hupfeld is: "(which) Thou hast ransomed for (or, to be) the tribe of Thy inheritance." The pron. ׀ here used relatively in the third clause, is to be understood before קָנִיתָ and נְחֻלָּתֶךָ.

3. הָרִימָהּ פַּעֲמֶיךָ, *lift up thy feet*. What these words mean, may be best learned from Gen. xxix. 1, where it is said of Jacob, וַיִּשָּׂא רַגְלָיו, "*and he lifted up his feet*, and went into the east country." The verb is translated into the Syriac by ܦܥܡܝܬܐ, the same word as is employed in the present passage. פַּעֲמֶיךָ. This word, although it is otherwise used more frequently, yet it has the sense of *feet* here. See Ps. lvii. 7, and other places. We therefore conclude that the Psalmist is praying to God *to come, to be present*. But the next words are not always translated according to the same sense; for לְמִשְׁאוֹת is derived by some from one root, and by others from another. However, this term is found in Ps. lxxiii. 18, where see note. It has the same sense in both places. מִשְׁאוֹת נֶצַח mean *desolations of perpetuity*, i. e. *perpetual desolations*; those desolations which have been caused by the enemy of the sanctuary and the city, the desecration of holy places and holy things. Come and see, says the Psalmist in his prayer, all which hath been done.

4. מִוֶּעֵדֶךָ, *Thy congregation*. A considerable number of MSS. have the plur. of this word, as in v. 8, and so has the Chaldee. Several commentators have accepted the plur. אוֹת signifies *a sign*, and from thence *an ensign* in war, the setting up of which in any place taken by arms is a sign of victory. In this way

אֹתֹת has two meanings in this verse. In Mendelssohn's *Beor*, the noun in the first instance is supposed to mean such a sign as diviners give: "The enemies set up the signs of their divinations for true signs, when they ask of the priests of their idols whether they shall conquer or not, and so they prevail." That the signs were religious ones, seem most probable, from the place where they were set up, as well as from a comparison with the 9th verse. So we find that circumcision is called a *sign*, and so the sabbath was a sign between God and the Israelitish people; Ex. xxxi. 13, 17.

5. יָדָע, *it is known*, i. e. the profanation of the sanctuary as described in the following verse. It is a matter of notoriety that they break down the carved work thereof, &c. כָּמִיָּא, *as one causing to come on high*, i. e. making to ascend. קְרִידֹמוֹת, *axes, instruments of hewing or cutting down*. בְּסִבְיַע־עֵץ, *in a thicket of wood*. So the LXX., ἐν δρυμῶ ἐξύλων. The next verse, observe, begins with וְעַתָּה, *so now*. The point in the comparison is as follows: The enemy treats the sanctuary in a most irreverent manner by destroying it and its holy implements and utensils, with as little concern and ceremony as a woodman evinces when he sets to work with his axe to fell timber, and clear away the wood of a thicket. The particle לְמַעַלָּה, which with the verb denotes lifting the axe aloft, has thus the force of *valde, vehementer*, i. e. heavy blows with the instrument are dealt on the timber. See 2 Chron. i. 1; xvi. 12; xx. 19.

6. פְּתֻרָּה, *its carved work*, sculptured stones and wood adorned with various figures; for so this word פְּתֻרָּה is used of the sculpture of a stone in Zech. iii. 9; of a ring in Exod. xxviii. 11, 36; and of pictures on walls in 1 Kings vi. 29, where we read, "he carved all the walls of the house round about with carved figures." The fem. affix הָ Kimchi refers to words understood, viz. מְלָאכֶת הַבַּיִת, *the work of the house*. בְּכַשִּׁיל, *with an axe, or chisel*. The term is not elsewhere met with in the Bible. The root is כָּשַׁל, *to totter, to fall*, Hiph.

to cause to fall, to destroy. We conclude, therefore, that **בַּשִּׁיל** is an instrument used for felling wood, or destroying. It is usually translated an axe, yet it is more probable that it was something resembling the modern chisel; first, because it was employed not to fell trees, but to destroy the carved work of the sanctuary; and secondly, being in the sing. numb., and being followed by **בִּילְפוֹת**, *hammers*, it seems as if the two instruments were not worked separately and independently, but that the former was put in action by means of the latter, otherwise it would certainly be more natural to use the plural of both nouns. The Ethiop. supports the principle of this criticism by translating the word by what means *a wedge*. **בִּילְפוֹת**, *mallets*, or *hammers*. This word is also a *ἀραξ λεγόμενον*. Rabbi Nathan, in his Concordance, says it is an instrument with which stones are broken. The etymology of the term is unknown; but we have the Chald. word **קִילְפָּא**, *a club*, or *cudgel*. It is possible that the Eng. word *club* may have come originally from this noun. See Fürst's Concordance on the word; where he states the Tseré under כ to be Aramaic, and put for Chirik, the same as **קִיסָם** for **קִיסָם**; and the form to be the same as that of **רִיסָן**.

7. **לְאַרְצָן חֲלָלוּ**; *they have profaned to the ground*, "h.e. ad extremum vel infimum usque profanationis gradum; quomodo opposita phrasis est, in cælum usque elevare," &c. Geier.

8. **בְּנֵינָם**. Many of the ancient interpreters supposed this word to be the noun **בֶּן**, *a son*, with the pronominal affix of the 3rd person plu. Thus the Chald. has **בְּנֵיהֶוָן**, *their children*. The LXX. have ἡ συγγένεια αὐτῶν, *their kindred*; and they are followed by the Vulg., Arab., and Ethiop. The objection to this rendering is, that **בְּנֵינָם** is not followed by something they said. It is therefore much more probable that the word is fut. Kal, 1st person plu., from **יָנָה**, *to treat violently*; and thus it is taken by most modern critics. **כָּל־מֹעֲדֵי יָאֵל**. Mendelssohn expounds the passage thus: "The enemies say in their heart, that by destroying this house we shall destroy *all the synagogues*



of God (כל מועדי אל); for, in truth, by burning this, they did burn all the synagogues of God which were in the land of Israel, and they imagined this in their heart; because that nation was distinguished from the rest of the nations, that build houses of assembly for their gods in every city and district, for they had only *one sanctuary* in all the country, and this was that which they burned."

9. אֶת־תִּינִי, *our signs*, i. e. the signs of God's dominion and presence. They were no longer with the people of Israel; but their places were occupied by the signs of their enemies. It is probable from what follows in the verse, that religious signs are especially referred to. אֵין־עוֹד נָבִיא, *there is not any more a prophet*. Supposing the destruction of the temple by the Chaldees to be referred to, the clause is substantially true; for although Jeremiah survived the destruction, yet his prophetic office ceased, as we read in Lam. ii. 9: *her prophets find no vision from the Lord*.

10. The Psalmist prayerfully inquires of God, "how long shall the oppressor blaspheme?" This is substantially the same as inquiring how long God's people should remain in captivity.

11. לָמָּה תָּשִׁיב יָדְךָ, *why drawest Thou back Thy hand*, viz. to Thy bosom? Understand אֶל־חִיקְךָ. The expression in full occurs in Ex. iv. 7, and it denotes a state of quietness, and an intention not to attack the enemy. The next word יִמְנָךְ is used for the sake of emphasis. Instances of יִמְנָךְ, in connection with יָד, are found in Ps. lxxxix. 14; cxxxix. 10. The verb at the end of the verse contains a prayer to God to consume His enemies by drawing away His hand from His bosom, i. e. by adopting active measures. It is thus paraphrased by the Chaldee.

13. פִּירְךָ, *Thou didst divide*, viz. the Red Sea, into two parts, as we read in Ex. xiv. 16. רִאשֵׁי תַנִּינִים, *the heads of the dragons*. These are the Egyptians, who were drowned

in the sea in their pursuit after the Israelites. So in Ezek. xxix. 3, Pharaoh is called *the dragon that lieth in his rivers*.

14. "Thou hast broken **רָאשֵׁי לִיָּתָן**, *the heads of the Leviathan*." By Leviathan is meant Pharaoh, and the heads of this Leviathan denote Pharaoh's chiefs or princes, or the leaders of his army. **וְהָתַנְנִי בְּמִאֲכָל לָעַם לְצִיָּים**, *Thou hast given him to be meat for the people of the desert*. By Rosenmüller it is supposed that the words **לָעַם לְצִיָּים** denote the wild beasts and birds which frequent the sea-shore, and feed on the dead bodies which are cast there by the sea. As for **עַם**, *a people*, we find in Prov. xxx. 25, 26, the *ants* and *conies* so styled. As these insects are called **עַם**, so conversely we have in Is. lvi. 9, the watchmen rebuked, by calling on the enemies of Israel under the figure of *beasts of the field*, and *beasts of the forest*, to come and devour the neglected flock, i. e. the Israelites. It is, however, much more likely that the words are intended to express the barbarians on the coast of the Red Sea, where Pharaoh and his host were drowned. These men subsisted on fish, and therefore, as the Egyptians are here called poetically by the names of Leviathan and dragons, the figure, according to this interpretation, is duly sustained. **לָעַם לְצִיָּים**. "This is grammatically impossible. If the two nouns be in apposition, then the first cannot be in a state of construction. But most probably the second **לְ** has been inserted by mistake (*durch Versehen*) before **צִיָּים**. See a similar instance in Is. xxxii. 1." Hupfeld.

15. **בִּקְעַת מַעַן**, *Thou didst cleave the fountain*, i. e. the rock from which issued forth water, and so it became a fountain. **נְהַרְוֹת אֵיָּתָן**, *perennial rivers*. The Chald. calls these rivers Arnon, Jabbok and Jordan. But there is no mention in the Bible of the two former rivers having been dried up, unless Numb. xxi. 14 contains some allusion with respect to Arnon. Of the drying up of Jordan, see Josh. iv. 23. **אֵיָּתָן**, says Mendelssohn, "in the Arab. denotes something that abideth continually by its strength, and therefore it is an epithet of mighty rivers going on perpetually in their course, which are not dried

up in a time of drought." The Psalmist here, and in the preceding verse, as well as in the two following, is describing the great things which God in past times had done for His people Israel; and he then calls on the enemy to contemplate these facts, and to cease oppressing those whose ancestors have been the objects of so much Divine regard.

19. **אַל־תִּתֶּנּוּ לַחַיִּית**, "Give not to the beast of," viz. the field **הַשָּׂדֶה**, or the earth, which words are respectively supplied by Aben Ezra, and the Chald. Kimchi says the term **חַיִּית** signifies *congregation of* (see Ps. lxxiii. 31); and then he supplies the ellipsis by the word **אֲיִבִּים**; but considering the figure employed, it is certainly more consistent to translate **לַחַיִּית** according to the former sense; only **חַיִּית** because of the accents must be regarded as a feminine noun in the abs. state, and not the construct. The pious and faithful worshippers of God are compared here to a turtle-dove, which is put forward as an emblem of innocence, amiableness, and fidelity. The ancient interpreters seem to have lost sight of the turtle-dove altogether in their translations. Thus the LXX. have *ἐξομολογούμενη σοι*; as if they read the word with **ו** instead of **ר**. So also the Syr. and Vulg. Jerome has *animam eruditam in lege tua*, as if the reading were **תִּלְוִיתָךְ**. The Targum of Jonathan alone has rendered it as **תִּלְוִיךָ**.

20. **הִבֵּט לְבְרִית**, *look at the covenant*, viz. that which was made with the patriarchs, Abraham, Isaac, and Jacob; and so the Chald. has added, **לְאֲבֹתָיָא לְחִנּוּרְתָא**, *which Thou hast cut with our fathers*. **בְּחֹשֶׁכֵי אֶרֶץ**, *dark places of the earth*, i. e. those places which are not blessed with the light of true religion. These are denominated habitations of cruelty, because the Jews experienced the yoke of tyrannical government. To be emancipated from the bondage of their hard masters, the Psalmist supplicates God to remember His covenant with their fathers, by which it was hoped that they might again appear to the world as the people of His peculiar choice and affection.

21. "Let not the oppressed *return* (יָשׁוּב) confounded," i. e. let him not return from the throne of grace, where he has been pouring forth his supplications to Thee, with these supplications disregarded, and himself in consequence an object of greater reproach than before.

22. הִרְפָּתֶךָ, *Thy reproach*. Chald. קִלְנָא רַעְפָּךְ, *the disgrace of Thy people*.

## PSALM LXXV.

GOD is discoursed of in this Psalm as ruling the fortunes of all mankind, determining disputes, and administering justice impartially. The tone of the Psalm is triumphant, and it is the opinion of Hengst., very probably a correct one, that the Psalm was composed at the time of the Assyrian invasion. It is very likely that the defeat of Sennacherib is here commemorated. Compare this Psalm with the latter verses of Is. xxx.

1. הוֹדִינוּ, *we have given thanks*. This verb is repeated, thereby denoting emphatically the rejoicing of the whole heart and soul. It is also in the perf. tense; as if, according to Hupfeld, the Psalmist meant to say, that praise is not only now sung; but also has been sung till now. "Thy name is near, Thy wonderful works have declared." All Thy wonders in history declare the doctrine, *that Thou art always near with Thy assistance*.

3. We have God speaking here, and in the next and following verses. The noun מוֹעֵד, which in our version is translated

*congregation*, will here be better rendered *time*; and so we observe the LXX. have *καὶρὸς*; Chald. זְמַנָּה; and the Syr. ܙܡܢܐ; Vulg. *tempus*; and so the Arab. and Ethiop. Hence, God by the mouth of his servant the Psalmist says: "When I take a time, I will judge righteously;" as if God said to His people, "Do not think that I am indifferent to, and unobservant of the prosperity of the wicked, and that I will not punish them for their guilt; I will take a fit time for judging the world in righteousness, and if I seem to delay the execution of justice, it is because I am slow to anger, and desire to give opportunity for repentance."

4. The melting of the earth and its inhabitants, here spoken of, is supposed to be a figurative allusion to the state of the land during the Assyrian invasion. There are some who believe that it contains a promise to establish by Divine grace the faith of men who are in calamity; and hence עֲמֻדָּיָהּ, *the pillars of it*, may denote *the holy persons* of the earth. Maimonides, in his chapter on Idolatry, in the יד החזקה, § 5, says, "That the world went on in idolatry, until *the pillar of the world* (עֲמֻדַּי שֶׁל עוֹלָם) was born, and he was Abraham our father." But such an explanation of this verse is fanciful. It is more probable that God is saying, "Although the earth be in a dissolving condition, because it is overrun by the Assyrians, yet I make it firm as a building supported by strong pillars." God is reminding His people of His Almighty power as a comfort to those who trust to His assistance.

5. לַחֲלוּלִים, *to the foolish*, i. e. to those who foolishly boast that they can accomplish so much by their own strength. אֶל־תִּרְיֹמוּ קֶרֶן, *lift not up the horn*, i. e. be not furious, do not strike.

6. לִפְרוֹם, *on high*. Be not very proud and arrogant. This and the next hemistich express the same injunction in different words. Before the verb תִּדְבָּרִי the particle אֵל must be repeated from the beginning of the verse, so the LXX. have *μη λαλεῖτε*.

בַּצֵּיִן עֵתָּק, *with a stiff neck*, i. e. arrogantly. See Job xv. 26; Is. iii. 16.

7. The proper rendering of this verse depends upon the last two words, or rather as to whether דָּרִים is the infin. Hiph. from רוּם, or whether it possesses the usual meaning of mountains, and so מְדַבֵּר in regimen with it. The ancient versions have all adopted the latter construction; thus the LXX. have οὐτε ἀπὸ ἐρήμων ὁπέων; Vulg. *neque a desertis montibus*; and so the Chald. and Syr. In this way the sentence is elliptical, for it does not tell what *comes not from the east*, &c., and there is nothing in what precedes or follows which can give a clue to the words necessary to be supplied; and hence it is more generally preferred to take דָּרִים as the infin. Hiph. of רוּם, *to exalt*, employed here as a noun, as if it were רוּם, *exaltation*. In this case it is necessary to read מְדַבֵּר for מְדַבֵּר, i. e. instead of the Pathach under ב, as we have in the present text, which shows the noun to be in regimen, we should have Kametz. In most editions and MSS. of the present day the Pathach is found, but not in all; for De Rossi cites many MSS. in which the Kametz exists; and it would seem from his paraphrase that the Chald. interpreter had this latter reading, viz. דְּרוֹמָא אַתְרֵי מְרִיָּא, *the south, the place of the mountains*. Kimchi also met with such MSS., as appears from his commentary on the verse, as follows: "דָּרִים, the meaning is *exaltation*; it shall not come to man, either from the east, or from the west, or from the south: he may be enticed here and there, but exaltation shall not come to him except through the power of God, may He be blessed!" We therefore conclude, that דָּרִים in the sense of exaltation is that which should be adopted. In Midrash, Rabbi Aba says: "every דָּרִים which is in Scripture has the meaning of *mountains*, except this, where it has the sense of רִמּוֹה." Ewald has translated it as if it were מִן הַדָּרִים.

8. The particle כִּי is to be rendered *but*. In the last verse we were told whence promotion did not come, here, whence it

does. שֹׁפֵט here denotes a judge, who in the administration of justice, not only pardons the innocent, but also bestows honours. Such were the judges of Israel during the theocratic period of its government. זֶה, *this*, is the accusative.

9. כִּי כֹס בְּיַד־יְהוָה, *for there is a cup in the hand of the Lord*. This is a figure which, with some variations, we meet with several times in Scripture, and it may be used either in a good or bad sense, i. e. it may denote kindnesses to the pious, or punishments to the impious. Examples of the former application of it are Ps. xvi. 5; xxiii. 5; cxvi. 13; and of the latter, Ps. xi. 6; Is. li. 17, 22; Ezek. xxiii. 33. In this passage the cup is simply put without any qualifying term to show in which way the expression is to be understood; but it is probable, from the following part of the verse, that it is a cup intended for the wicked, and thus it is received by the Chald., in which we have כַּסִּי לְלוֹט, *a cup of cursing*. The word חֹמֶר is differently translated. By some it is rendered *red*: thus Mendelssohn calls it אֶדְוִים הָיִין, *red is the wine*, deriving it from the Arab. حمر, conj. ix. xi. *to be red*. It probably denotes the strongest of the wines, and hence it is translated by Rashi, חֹזֶק; and agreeably to this we have, Prov. xxiii. 31, "Look not upon the wine when it is red," &c. The Jewish doctors also give as a reason for the red wine being used in the celebration of the passover, because that it is more generous than the white. Others rightly derive it from خمر, and so give it the sense of *to ferment*, &c. So Aben Ezra, and most of the recent German critics. But this meaning is objected to by Michaelis, who observes that the Psalmist is speaking of wine in the cup, and therefore not in a fermenting state; and he proceeds to observe that the word occurs in Deut. xxxii. 14, and Is. xxvii. 2, when speaking of the juice of the grape, in a manner to exclude entirely the idea of *fermenting*, or *being turbid*. מִלֵּא מִסָּךְ (the cup) *is full of the mixture*. מִסָּךְ is *mixture*. The Chald. has מִלֵּא מְזִיגָתָא מִרְתָּא, *ful of the*

*mixture of gall.* וַיִּזְרֹק בְּכֶלֶךְ, *and He poureth from this*, i. e. He dispenseth the contents of this cup at His pleasure. The affix of שְׂמֵרִיָּה refers to the noun כֹּס, which is for the most part feminine. The verse instructs us that the fools who act so foolishly, and the wicked who conduct themselves so arrogantly, shall be made to drink the cup of sorrow, and its very dregs they shall suck up, i. e. they shall signally experience God's judgments.

10. וְאֲנִי אֶגִּיד, *but I will declare*, viz. Thy justice, or Thy wonderful works. See Ps. lxxi. 17.

11. וְכָל־קַרְנֵי רָשָׁעִים, *and all the horns of the wicked.* The great strength of horned beasts consists in their horns; and therefore we find horns frequently used in Scripture as a symbol of strength. Such animals also are proud of their horns; and so we have the word used to express *glory, honour, and arrogance*. See the 4th verse of this Psalm. Here *to cut off the horns of the wicked* is to bring to nothing their pride, to render them powerless; whilst the horns of the righteous shall be exalted, i. e. the righteous shall be promoted to great glory. The Midrash on this verse says: "There are ten horns, which the Holy One (blessed be He!) hath given to Israel, the last of which is that of the King Messiah; for it is said, *And He shall exalt the horn of His Messiah*," 1 Sam. ii. 10.

## PSALM LXXVI.

THE miraculous destruction of the Assyrian army by the Angel is supposed to be the subject of this Psalm, and it is affirmed to be so in the title prefixed by the LXX. Indeed, there is strong internal evidence of its being a thanksgiving to com-



memorate this event; for the 3rd verse intimates that the deliverance was effected in the neighbourhood of Jerusalem; from the 6th and 7th verses we learn that the defeat of the enemy occurred in the night, and from the tenour of the whole we conclude that it was accomplished by the signal interposition of God. The entire Psalm is adapted to impress us with the sternness of Divine justice, and to encourage us to realize, in the temper with which we meet the opposition of men, and in the trials of life, the one great and eternal truth, that there is a God that ruleth in the earth, and none else.

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2. נִדָּע, *is known*, i. e. God is famous for His power, as it was exhibited in the overthrow of the enemies of Israel, which it is the design of this Psalm to commemorate. This sense of the term appears very distinctly from the second hemistich; for greatness of name (lit. *His name is great*), which we have there, is equivalent to greatness of renown; and this is the expression corresponding with נִדָּע in the first member.

3. בְּשָׁלֵם, *in Salem*. The LXX., followed by the Vulg., have translated the word as if it were שָׁלוֹם, *peace*; but the Syr. and Chald. have correctly rendered it *Jerusalem*. That it is a proper name is evident from יְרוּשָׁלַם occurring in the next hemistich as the corresponding term. It is an abbreviated form of Jerusalem.

4. רֶשֶׁפִּי קֶשֶׁת, *arrows of the bow*. So רֶשֶׁפִּי is usually translated: how it means arrows is variously explained. From the different places in which it occurs, it seems to have the meaning of something connected with fire; thus, in Cant. viii. 6, we have אֵשׁ רֶשֶׁפִּי, which, by the general consent of interpreters,

means *sparks of fire*; and so here the word may denote *burning arrows*, which were used in ancient warfare. The ancient versions do not throw much light upon the term, for they interpret it variously; as the LXX. have τὰ κράτη τῶν τόξων; Vulg. *potentias arcuum*; Syr. <sup>١٢٤</sup> <sup>١٢٤</sup> <sup>١٢٤</sup>, *arms of the bows*. These translations must have been made without reference to the use of the word in other places. The Chald. has <sup>ܐܪܝܬܝܢ</sup>, *arrows*. Rosenmüller gives it the sense of *lightning*; <sup>ܠܫܝܩܫܬܐ</sup>, *lightnings of the bow*, which he calls an elegant figure of speech for arrows. Gesenius, in his Heb. Thesaurus, takes it in the same way. See his rendering of it, under the word <sup>נֶרֶךְ</sup>. The פ of <sup>רשפי</sup> is without dagesh. See another instance of this unusual punctuation in <sup>יְלֹדוֹת</sup>, Ps. cx. 3.

5. <sup>נֶאֱדָר</sup>, *Thou (O God) art splendid, or glorious*. It is the part. niph. of <sup>אָדָר</sup>, *to shine, to be splendid*, and consequently, as an epithet of the Deity, appropriately accompanies <sup>אֲדִיר</sup>, which word immediately follows, giving additional emphasis to the expression. <sup>מִהַרְרֵי-טָרֶף</sup>. Of this phrase there are many interpretations. The LXX. have ἀπὸ ὀρέων αἰωνίων, followed by the Vulg., which has *a montibus æternis*; the Syr. <sup>ܡܢ ܗܝܠܐ ܕܥܝܢܐ</sup>, *from Thy strong mountain*. These translators therefore have given what they consider to be the most suitable sense of the verse, rather than the literal meaning of <sup>טָרֶף</sup>, which certainly signifies *prey, booty*; and thus it is rendered by Aquila and Symmachus. Hupfeld has the rendering: *From the mountains of prey*. These *mountains of prey* are those where beasts of prey conceal themselves, or such as are the secure retreats of robbers. God is said to rush upon the enemies, and to exterminate them as suddenly and unexpectedly as these beasts, or robbers, when they rush from their retreats and seize upon their prey. The prefix <sup>ו</sup> however may be comparative, hence it is probable that the expression is elliptical, and when written in full, may mean in substance: "Thou, O God, art more excellent than the kings of Assyria, or of robbers who are accustomed

to make predatory incursions upon the people of neighbouring nations." The Chald. has given this sense in its paraphrase of the verse.

6. **אֲשֶׁתוֹלְלוּ**, *they have been plundered*, or they have exposed themselves to plunder, agreeably to Abu 'l-Walid, who has taken the verb in a reciprocal, and not in a passive sense; *they have despoiled themselves*, i. e. they have cast away their weapons. The Hithpael form here, after the Chald. and Syr., has the characteristic **אָת** for **הָת**; so we have **אָתְתַבֵּר** for **הָתְתַבֵּר**, 2 Chron. xx. 35; and **אָנְאֲלֵתִי** for **הָנְאֲלֵתִי**, Is. lxiii. 3. For **אֲבִירִי**, it is possible the LXX. read **אָבִירִי**, the **ר** being changed into **ד**; for they have *ἐπαράχθησαν πάντες οἱ ἀσύνοροι τῇ καρδίᾳ*. **נָבְמוּ**, *they have slept* their sleep, i. e. the sleep of death. See Jer. li. 39. **לֹא מָצְאוּ יָדֵיהֶם**, *they have not found their hands*, i. e. they have not been able to use them for resistance; the Hebrew **מָצָא**, as well as the Syr. **أَجَدَ**, signifies *to find*, or *get*, so as to be in readiness for use. Agreeably to this notion, the Chald. has **לֹא־סָפִיקוּ יָדֵיהֶם בִּידֵיהֶם**, *they could not take*, lit. *were not sufficient to take their weapons in their hands*, i. e. they were not able to use their hands, so as to manage their weapons. The LXX. have *εὕρον οὐδὲν πάντες οἱ ἄνδρες τοῦ πλούτου ταῖς χερσὶν αὐτῶν*, *found nothing in their hands*, i. e. they were able to do nothing with them; so, with a little variation, the Vulg. Kimchi expounds the latter part of the verse as follows: "They had not strength to fight; they were as if they slept their sleep, i. e. the sleep which was to come upon them, viz. the sleep of death; so they were as if they were dead; and the mighty men and men of valour, who were among them found not their hands to fight with them." Reference is supposed to be made to the Assyrian army, which was smitten in the night by the angel.

7. **נִרְדָּם**, the niph. part. of **רָדַם**, *to lie in a deep sleep*. "At Thy rebuke both the chariot and rider *were cast into a deep sleep*." See Jonah i. 5; Judg. iv. 21. The sleep here is the sleep of death, as in the former verse. "Atque hac ratione,

Deo iram ostendente, obrigescunt etiam, tanquam apoplexiam passi, etiam instructissimæ fortissimæque copiæ." Geier. וְרֶכֶב, *both the chariot*, i. e. the soldiers carried in the chariot, by the figure *metonymy*. So we say *horse*, for him riding on the horse. In Is. xxiii. 1, we have *ships*, for *the sailors of the ships*. The Vau prefixed to this as well as to the following noun, imports distribution, i. e. *both* those who ride in the chariots, *and* on the horses, &c. A similar example occurs in Gen. xxxvi. 24.

8. The second pronoun אַתָּה gives emphasis to the expression, as if the Psalmist had said, *Thou art terrible, Thou!*

9. מִשָּׁמַיִם, *from heaven*. God is here introduced as a judge deciding the case between His chosen people and their opponents; He is represented as speaking from heaven, and causing His enemies to hear His judgment. The earth feared and was silent through amazement and alarm, when those judgments were delivered.

10. We have a change of person in this verse. God, who had before been addressed in the 2nd pers., is here spoken of in the 3rd. We conclude that this passage was intended to be chanted by another part of the choir. This verse connects itself in one sentence with the second hemistich of the preceding.

11. בִּירִצְוֹת אֲדָם תִּתְרַךְ, *for the wrath of man shall praise Thee*, i. e. the fury of enemies subdued by Thee affords matter for praising Thee. Words which express action or effect are sometimes understood as intimating the occasion or circumstances of such action or effect, as Gen. xlii. 38; xliii. 6; Ex. xxiii. 8. Agreeably to this is the exposition in Mendelssohn's Beor: "Truly at times men of wickedness will arise, who are dust of the earth, to contend with Thee; behold that violence itself shall praise Thee. For Thy creatures will see that the anger of these wicked men prevails not in the land when Thou takest vengeance on them." As to the meaning of וְרֶכֶב in the second hemistich, that depends altogether on the

way in which the foregoing words of this member are understood. Its ordinary sense is *to gird*, but it may denote girding in the sense of *restraining*; and so the cognate root *גָּבַר* in Arabic *to restrain*. Rashi proposes to take it in this sense. He mentions such a use of the term existing in the Mishna, and observes, that he has heard that Rabbi Eleazar Gaon, the son of Rabbi Isaac, was accustomed to cite this Scripture as a testimony to the Mishna. But *וְנָגַר* in its ordinary notion signifies *girding*, or *putting on*, and is frequently applied to garments, ornaments and arms; see Ps. xlv. 4; Is. lix. 17, &c. In the latter of these passages we read of *putting on the garments of vengeance* for clothing; and so here, Dr. Hammond observes, *the girding on the remainder of wrath*, will signify God's adorning and setting out Himself by the exercise of His vengeance, vulgarly called His *wrath*. "Man's wrath," says this learned person, "is the violence and rage and blasphemy of the oppressor, upon the *meek* or *poor man* foregoing. This begins, goes foremost in provoking God; and then *וְנָגַר*, *the remnant*, or second part of *wrath*, is still behind for God, and with that he *girds* himself, i. e. sets himself out illustriously and dreadfully, as with an armament, and as with a hostile preparation in the eyes of men." Whether *וְנָגַר* means *to restrain*, or *to gird*, it is better, for it is more consistent with the first hemistich, to take *וְנָגַר* in the second hemistich as referring to man. The LXX. have "the remnant of wrath, *ἐσπράσει σοι*, *shall hold to Thee a feast*;" and this is followed by Ewald, in his translation of the Psalms, p. 103, who supposes the Hebrew reading should be *וְנָגַר*; but for this there is no authority.

12. The injunction here to vow and pay to God, is addressed to the people of Israel. They are not mentioned here, or previously; but from the 2nd and 3rd verses, where we read that God is distinguished in Judah, and that He hath made its inhabitants His peculiar people, we may infer that it is to them the Psalmist is especially speaking in this verse, and that, too, at a time either when they were exposed to some remarkable

danger, or after that they had been delivered from it כָּל־סְבִיבָיו, *all round about Him*, i.e. all living in Judah, the circuit of Jerusalem, the habitation of His holiness. לְמוֹרָא. According to some, *to the terrible One*, to God in the character of His executing terrible judgments; Gen. xxxi. 53. In this way is the word rendered by the most recent German commentators. But others take it to mean *Him who ought to be feared*, in the sense of *to be revered*. We have מוֹרָא applied to men, in Gen. ix. 2, *the fear of you, and the dread of you*, &c. Mendelssohn has *Ehrfurcht*.

13. יִכָּצֵר וְהוּא, *He will cut off*, &c., i.e. "He will lop and bring low the spirit of arrogant princes." Ben Melech. בָּצַר is ordinarily used of a vine-dresser *lopping off* the branches of the vines. רִיחַ, *spirit*, denotes the proud, arrogant, and oppressive spirit. So the Chald. "He shall repress the pride of the spirit of the great ones."

## PSALM LXXVII.

By many persons this is considered a national song, composed at the time of the Babylonish captivity. There are references to the deliverance from Egypt, and hence it is supposed that the nation of the Jews, when this Psalm was written, was in circumstances similar to those in which the people were placed at the time they were in that country. But the Psalmist has composed it in the first person, as if he himself individually were the subject. There is no reason why, in his individual capacity, he might not turn his contemplations to those remarkable acts of Divine mercy bestowed on the nation, and on which the

people, both individually and collectively, delighted to dwell, especially when under the circumstances which suggested the writing of this Psalm. It evidently describes an individual mind brooding over calamities; it exhibits a sort of contest between distrust and confidence; and when the inspired penman is on the point of giving way to despair, he suddenly fixes his thoughts on those especial interpositions of Providence recorded in his country's annals, whereupon his sorrows are alleviated, and faith becomes victorious.

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2. The first hemistich translated literally is: "My voice is to God, and let me cry." The verb, Hupfeld says, is optative. The second hemistich is similarly constructed. According to Mendelssohn הִיאֵץ אֱלִי אִמֵּר ר"ם הִכֵּן שְׁהוּא הִיאֵץ is imper. הִיאֵץ אֱלִי אִמֵּר ר"ם הִכֵּן שְׁהוּא, "as to הִיאֵץ אֱלִי, Rabbi Moses the priest said that it is an imperative."

3. אֶדְרִינִי דְרִשְׁתִּי, *I sought the Lord*, i. e. I sought for that help which can only be obtained from the Lord. נָגְרָה. The root is נָגַר, *to flow*; Chald. נִגְרָא, *a river*. According to Gesenius, נָגְרָה and אֶנְרָה in the Phœnician language signify *a cataract*. Niagara is a North American Indian word, and not נָגְרָה. In this passage, the term being applied to the hand, the meaning of *stretching out* seems more suitable, although Rosenmüller adheres to the former rendering, as conveying the same idea as that of *stretching*, or *extending*; but as expressed in a more emphatic form. יָד is by some persons taken in the sense of *a stroke, hurt, or wound*, that is produced, I suppose, by the hand. The Syriac has ܝܕܐ, *His hand*; and it is consequently applied to God, the agent, rather than to man,

the patient. יָדִי, *my hand*, is better than *my stroke* or *my sore*. The whole expression is to the effect, that the Psalmist was very earnest in prayer, unremittingly extending his hands towards heaven, an attitude by which man is accustomed to address his petitions to God. נַפְשִׁי, *my soul* hath refused to be comforted, on account of the magnitude of my sorrows.

4. The Psalmist is describing here, as in the last verse, how he acted in the day of his trouble; how he remembered God, which corresponds with seeking Him in the former verse; how he was disquieted, and meditated in prayer, which agrees with unremittingly stretching the hands, both being indications of much emotion of mind and prayerful spirit; and finally, how his soul was overwhelmed, which corresponds with "my soul refusing to be comforted." It is in such correspondences as these, of member to member in a sentence, and of verse to verse, which we meet with perpetually in the Psalms, lies the chief artifice of Hebrew poetry, so far as in these times we are capable of observing. וְאֶחָדָם for וְאֶחָדָם. See other instances in verses 7, 12.

5. אֶחָדָם שְׁמֵרוֹת עֵינַי. These words receive a different interpretation according to the mode of taking the noun שְׁמֵרוֹת. Some understand it as denoting *the eye-lids*, which it is evident from the root שָׁמַר it will readily signify; and others consider it to be identical with אֶשְׁמֵרוֹת, *watches of the night*. Of those who adopt the former sense is Aben Ezra, who observes, "that the eye-lids are *preservers* (שְׁמֵרוֹת) of the eyes in shutting them; and the meaning of אֶחָדָם is the same as saying, that my eyes are not shut, and I do not sleep." So the Chald., Aquila, and Theodotion. Zunz has: "Du hältst meine Augenlide offen." Those who prefer the latter rendering, understand אֶשְׁמֵרוֹת, thus: "Thou hast held my eyes in the night-watches," so that I am not able to enjoy sleep. Hence the two classes of interpreters arrive at nearly the same sense.

6. חֲשַׁבְתִּי, *I considered*. My imagination dwelt on former



days, when I enjoyed great prosperity and happiness; and by instituting a comparison between that condition and my present one, my sorrow is only increased. עֲלָמִים. This word expresses both past and future times. Its root is עָלַם, *occultavit*, and hence עֲלָם denotes *time* which is hidden or indefinite, the beginning and end of which is uncertain. According to this meaning, עֲלָם and its plural may signify *remote time*, either past or future; because what is very far distant must in some degree be indefinite, and therefore we have the plural expressing the former in Eccles. i. 10; Is. li. 9, &c.; but much more frequently we find it denoting the future time and eternity.

7. נִגִּינָתִי, *my song*, or more literally, *my playing on a stringed instrument*, in gratitude for the great mercies which have been shown me in past times. בַּלַּיְלָה, *in the night*, when I am removed from the society of men, and left to the thoughts which force themselves upon me, of the joy and peace which were once my lot. וַיִּחַפֵּשׂ רִחְוִי, *and my spirit searched out*, מִזֶּה דָוָה מִדָּוִד, “what was the mind of the Holy One, blessed be He! and I wonder whether He will cast me off for ever.” Rashi.

8. וְלֹא יִסְפָּה וְגו', *and not add again to please?* i. e. will no more please or show kindness? The Psalmist is pursuing a different train of thought from that implied in the last verse, a sad and desponding train of thought carried on for some time; but the 12th and the following verses show that such meditation ended, the gloom of his mind was dispelled, and once more his hopes were established.

9. הֲאֵפֶס, *hath His mercy ceased for ever?* The ה is interrogative. אֵפֶס is used in Gen. xlvii. 15, 16, concerning deficiency of money, and in Is. xvi. 4, concerning a tyrant ceasing to reign. It is cognate in sound with פָּסַס, and in sense with פָּלָה. The affix ו is understood to אָמַר, as it is put to חִקְדּוּ.

10. קָפַץ, *hath shut up in anger His mercies?* *Anger and*

*mercies* are here, as Hupfeld observes, in juxtaposition, as they are in Hab. iii. 2.

11. *לְחַיִּי*, *my infirmity*; infin. piel. The root *לָחַץ* has this sense in Judg. xvi. 7. Others, however, derive it from *לָחַץ*, *to wound*, &c.; but the notion of infirmity would appear to be that intended by the Psalmist. The noun *לְחַיִּי* is by some taken in the sense of *years of*; and by others, in that of *changing*, infin. from *לָחַץ*, *to change*. Those who adopt the latter interpretation, understand by the term, *the change of the right hand of the most High*, a change of punishment; or more strictly, perhaps, a change of treatment; that the author's condition has changed from one of prosperity to one of adversity. This circumstance may be fitly expressed by the terms we here find; for *לָחַץ*, when used of the Deity, denotes His power, which may be exercised either for chastisement or the contrary. In this case, *לְחַיִּי* would be better taken *my sickness*, or *my disease*. So the Chald., agreeably to this view, has translated the passage: "this is *my disease*, a mutation of the strong right hand of the most High." The Psalmist acknowledges that his misery is according to His wise dispensation; but this confession is implied in the foregoing verses, and therefore such a distinct acknowledgment of it as we have here is unnecessary, and prepares us imperfectly for that change of subject which immediately follows. I think, therefore, it is better to take *לְחַיִּי* to mean *years*. The subject in the foregoing verses seems to terminate at the first hemistich of this: *and I said, it is my infirmity*, viz. my tendency to dwell on my troubles, so as to work myself almost into a state of despair. The next hemistich may be said to be the title of a new subject, *the years of the right hand of the Most High*, i. e. past years, when God exercised His power for the nation. The introduction of the title in the body of a Psalm, when the writer is passing from one subject to another, is certainly abrupt; but it is that abruptness of which we have specimens in the Psalms. See Ps. xxii., last word of verse 22.

12. בִּי, *truly*; and so Luther, *ja ich gedenke*, &c. Ewald, *ja denk' ich*, &c.

14. בְּקֹדֶשׁ, *in the sanctuary*. Thy way, O God, is in the sanctuary, i. e. *is holy*. Whatever Thou doest is holy, and is very far removed from all impurity. The mode of speech is emphatic.

16. The mention of Joseph with Jacob in this verse is, in the opinion of Aben Ezra, "Because Joseph was the support of Israel in Egypt; as it is written, *from thence is the shepherd, the stone of Israel*," Gen. xlix. 24. Hengst. says, that Joseph being named here with Jacob was because of the ten tribes, whose head was Ephraim.

17. רָאוּךְ מֵיִם וְנַר, *the waters saw Thee*, &c. We have here an allusion to the miraculous dividing of the waters of the Red Sea when the children of Israel departed from the land of their captivity. In Ps. cxiv. 3, we have the same event referred to by a still bolder figure: "The sea saw and fled," &c.

18. זָרְמוּ. The verb is of the Pual form, according to Mendelssohn, and consequently the prefix כּ (he has put *aus*) must be understood before עָבֹת. "The waters have been poured forth *from* the clouds." But it is far better to consider the verb of the Poel form, and so Ges. has: *nubes fundunt aquas*. הֲצִיף, *Thy arrows*. Kimchi says this term represents *hail-stones*. It appears that the passage itself is a description of a tempest, and that in the first member there is mentioned *the rain*, in the second *the thunder*, and in the third *the lightning*, which, darting forth from one part of the heavens to another, like an arrow, is fitly represented by this term. Bishop Horne thinks that the Psalmist in this verse has especial reference to Exodus xiv. 24, where we read that "the Lord looked upon the host of the Egyptians," &c.

19, 20. גִּבְעֹתַי. According to our authorized version, *in the heaven*, i. e. the celestial orb, from the root גָּבַל, *to roll, to revolve*. It evidently means either *a whirlwind*, or *a whirl*. Olshausen, Zunz, and Bunsen have *Wirbelwind*; Mendelssohn and Ewald

have *Wirbel*. 20. שְׁבִילֶךָ, *Thy path*. The Masorites and Chald. read the singular of this word, but the LXX. and Syr. have the plural. וַתֵּקְבֹּצוּתֶיךָ וְגו', "*and Thy footsteps were not known.*" An allusion to the return of the waters after the passage of the Israelites, so that no trace of their passage was left.

## PSALM LXXVIII.

THIS Psalm contains a summary review of God's dealings with His people from the time of Moses to that of David. Such a recapitulation of their history in their hearing, was well adapted to convey to them profitable instruction, and not only to them, but to all who may read this portion of Scripture; for the same Providence is still controlling the affairs of nations and individuals. What was done to the Israelites for disobedience, by the especial interference of Jehovah, will be done to us by the ordinary exercise of His Providence, if our conduct, like theirs, be marked chiefly by forgetfulness of His benefits, by murmurings at His dispensations, and by general ungodliness. The Psalm was written after the building of the temple; perhaps after the separation, under Jeroboam, of the ten tribes from Judah. If the latter supposition be correct, it was probably composed by some Asaph in the reign of Rehoboam, or in that of his son Abijah.

1. The word תּוֹרָה does not denote *the law*, which was given from mount Sinai, but rather it has the sense of *doctrine* or

*instruction*, i. e. the doctrine or instruction which is propounded in this Psalm, and is equivalent to אִמְרֵי־פִי in the next hemistich. See Prov. i. 8; iii. 1; xiii. 14; where this sense of the word obtains.

2. The terms כֶּשֶׁל and וַיִּדָּה seem to mean in a general sense something which is spoken poetically. The former word means *similitude*, or *parable*, and the latter, a *tortuous* or *perplexed expression*, and so, according to Ges., an *enigma* or *parable*. This passage is cited by St. Matthew (xiii. 35), and applied to our Lord. The Psalm itself is altogether historical, and recites the principal events of the Israelitish nation during the period mentioned in the introductory remarks. Hence if we are to understand anything by this citation besides its being suitable to the occasion when the Evangelist recited it, we must regard the events here recorded as having others in the Gospel dispensation corresponding to them in a spiritual sense, and that these others are referred to and shadowed forth in the parables of our Lord.

3, 4. The suffix of וַיִּפְרֹעַ makes an oblique case of אֲשֶׁר as regards this verb. "(The things) which we have heard and of which we know: these we will not hide, &c." מִבְּנֵיהֶם לְדֹר אֲדָרִין, *from their children*, or descendants of our fathers; children which belong to a later generation, viz. those following our own.

6, 7. The verb יִקְמֵי, expresses the order of succession, and describes as it were the mode of announcing, from generation to generation, the testimony and law of God. 7. By thus transmitting such knowledge all generations may be brought to place their confidence in God as rewarding the good, and punishing the wicked. יִנְצִלֵהוּ. The ך is here retained as in regular verbs.

8. The two words סוֹרֵר and מוֹרֵד are usually rendered *stubborn* and *rebellious*. סוֹרֵר is by the LXX. translated σκολιά, *crooked* or *perverse*, such as in the New Testament are styled ἀπειθεῖς, *disobedient*. מוֹרֵד is a *rebellious person*, an

*apostate*; and so we frequently have **מְמַרִּים** in the Talmud for *apostates*; those who disobey the living God, and go after false ones; backsliders. **לֹא־הִכִּין לִבּוֹ**, *hath not made right his heart*. “Duplici sensu dicitur Hebræis. Modo animum fortem et lætum significat, qui metu vel dolore concussus non est, veluti Ps. lvii. 8; cxii. 7; x. 17; modo eum, a quo abest levitas mutabilitasque consilii atque opinionum, qui usus hoc versu cernitur, atque iterum vers. 37. Sed ad formulam **לֹא הִכִּין לִבּוֹ** subaudiendum est, **אֶל־אֱלֹהִים**. Is autem dicitur **הִכִּין אֶל־אֱלֹהִים לִבּוֹ**, qui neglectis numinibus fictis, Jehovam ut suæ salutis verum ac certum auctorem unice colit et veneratur. 1 Sam. vii. 3.” Schnurrer.

9. This verse presents some difficulties, on account of the construction of the first member, as to the meaning of **בְּנֵי אֶפְרַיִם**, and as to the particular circumstances to which the passage alludes. We will first quote the opinion of Schnurrer, whose able dissertation on this Psalm cannot be too much studied: “**נִשְׁקִי קֶשֶׁת וְרִמֵּי קֶשֶׁת** dictum pro **קֶשֶׁת וְרִמֵּי קֶשֶׁת**. Sensus Ephraimiticæ copię, etiamsi valerent sagittariis, iisque tractandi arcus bene peritis, tamen impetu facto consistere haud poterant. Ven. Knappius præcipit, vertendum esse: Ephraimitæ sagittarios in aciem produxere; sumta significatione verbi Arabici **نَسَقَ**, *ordinavit, disposuit*. Sed hanc significationem haud ferunt loca 1 Chron. xii. 2, et 2 Chron. xvii. 17; ubi **נִשְׁקִי קֶשֶׁת** non possunt non esse *arcu instructi*. Alexandrinus **קֶשֶׁת וְרִמֵּי קֶשֶׁת** reddidit *extrivortes*, consentiente, præter Vulgatum et Arabem, etiam Syro interprete. Nec desunt plane libri, qui scriptionem **נִשְׁקִי קֶשֶׁת** referant. Sed non videtur formula **נִשְׁקִי קֶשֶׁת** in usu posita fuisse apud Hebræos.” Words with the same letters, but with two of them transposed, may have the same meaning. Several instances are found in the Bible; but the passages in Chronicles are, as Schnurrer observes, opposed to the suggestion of Knapp. The verb **נָשַׁק** has the sense of *to kiss*; and, as applied to the bow, this notion is retained by Geier, whose exposition of these terms is as follows: “Verbum **נָשַׁק** cum **קֶשֶׁת**, *arcus*, con-

structum, exprimere illum sagittariorum gestum, quo collimaturi ad scopum proprius, ad os atque genas arcum suum applicant, tanquam ipsummet *osculaturi*." The same act, therefore, according to Geier, is described as that which is implied in the suggestion of Knapp.; and, no doubt, it is the act intended as that of *casting* or *shooting* is by רָחַק. There are two passages, viz. Job xx. 17, and Jer. xvi. 9, constructed similarly to this, i. e. two words each in a state of construction with the noun at the end of them. It is probable that בְּנֵי אֶפְרַיִם may designate the Israelitish people generally. Mendelssohn thinks this to be the case. He observes, that "the meaning of the noun Ephraim was that of a general term for Israel before the reign of the house of David, because Joshua the son of Nun, the first judge, was of this tribe; also because the territory assigned to this tribe was in the region of Shiloh; and it is possible that because of the reputation of this tribe in those days, all those who were in high esteem were also called Ephraimites." He might have added another and stronger reason than the preceding for this application of the term to Israel, and it is, that Jeroboam, who may be regarded as the founder of the Israelitish monarchy, is said, in 1 Kings xi. 26, to have been a descendant of Ephraim. The war alluded to may have been one of those which were waged between the ten tribes and the people of Judah.

10. The Chald. and Syr. have made this verse state the reason of the children of Ephraim turning back from the war mentioned in the preceding: "*Because that they kept not the covenant of God,*" &c.

11. וַיֵּרְאוּ. The pronominal affix refers to the Ephraimites, although they were not present to witness these remarkable deeds. We must, consequently, conclude that the force of וַיֵּרְאוּ is not the usual one of *making see* with the bodily eyes, but rather that the remarkable acts here spoken of were brought before them as a part of their national annals. Upon these, as a nation, they always dwelt with pride; and

consequently such works were the most likely to serve as incitements to religion and to perseverance in the worship of the true God.

12. צֶעַן. The Septuagint renders this by *τάσις*, the Chald. by *מאנס*, and Saadiah, in Is. xix. 11, 13, and xxx. 4, by *مان*; it is called by Abulfeda *طاح*. The land of Egypt and the field of Zoan, according to Kimchi, express the same territory. כָּפַל עֵינָן בַּמָּ"שׁ כִּי שָׂדֵה הוּא כְּמוֹ אֶרֶץ וְצֶעַן הִיא. "A duplication of the meaning in different words; for שָׂדֵה is the same as אֶרֶץ, and צֶעַן is a royal city in Egypt."

13. כְּמוֹ נָר. "Veteres omnes de aquis velut utri inclusis intelligunt, sumpto נָר pro נֶאֱר; ut בֶּאֱר scribitur pro נֶאֱר. Et certe Ps. xxxiii. 7, pro כִּנֹּר malim כֶּנֶר, quasi in utre continet aquam maris. Sed hoc nostro loco נָר significationem habere potest Arabici نَرّ, quod collem, cumulum in altum assurgentem significat." Schnurrer.

15. יִבְקַע, *He clave*. The fut. here, and in many verbs in the following verses, whether Vau conversive be prefixed or not, expresses the same time as בִּקַּע in the beginning of v. 13. It seems that the verb here expresses an action which was repeated, for we have the plu. *rocks*; and that as often as water was wanted by the Israelites in the wilderness, a rock was cleft. רִבְּהָ. There are some who take this as an adj., e. g.; Mendelssohn, who says, *it is right that it is an epithet of the great and wide sea*. It seems, however, preferable to make רִבְּהָ an adverb, as it usually is; thus, understanding אֲוֹתָם after the verb, the rendering will be, "And He made them drink abundantly, as if at the depths of the sea," i. e. as if they were drinking at the depths of the sea.

16. The noun נוֹלִים denotes *streams, pure running water*, as opposed to stagnant and putrid waters.

17. לְמִרּוֹת, infin. Hiph. for לְהִמְרִית from מָרָא.



18. בָּלִבָּם . “Non videtur vertendum esse *deliberato animo*. Nam primo nihil est, quod hunc sensum suadeat, deinde vero etiam est, quod dissuadeat: etenim cum mox sequatur וִידְבָרוּ בְּאֵלֵהֶם; haud dubie illud intelligendum de animo sancio offensoque, qui primo quidem nonnihil se contineret, mox autem in querelas acerbosque sermones erumperet!” Schnurrer. The ל of לִשְׁאֹל gives to the verb the force of a gerund, *in asking*, לִנְפֶשׁם, *for their desire, their appetite*; they desired the gratification of their carnal appetites, and not merely the supply of their absolute wants, which they might of course have wished. So Mendelssohn observes, that “it was not sufficient for them to have all that they needed to satisfy the calls of nature, but that they lusted for superfluities.” Hence in Numb. xi. 4, where the event is narrated, it is said, *they lusted a lust*, הִתְאָוָה הָאָדָם.

19. The כ of בְּאֵלֵהֶם has the force of *against*. לַעֲרוֹךְ שֻׁלְחָן, *to prepare a table covered with all kinds of dainties*; for manna to eat and water to drink God had already given them.

20. לֶחֶם, *bread*, and שֶׁנֶּאֱרָא, *meat*. Will God give us these as we wish? Mendelssohn unnecessarily supposes לֶחֶם to mean *flesh*, and to be equivalent to שֶׁנֶּאֱרָא.

21. “Verbum עָלָה non solum dicitur de ea re, quæ ipsa adscendit; sed metonymice etiam de loco, a quo quid emittitur adscenditque; veluti, Esai. v. 6; Prov. xxiv. 31. Itaque idem est ac עָשָׂן בְּאֵפוֹ, Ps. xviii. 9, vel יָעַן אָף, Deut. xxix. 19, *nasus fumum seu æstum emisit præ ira in Israelitas*.” Schnurrer.

22. כִּי וְנֹא, *for they believed not in God*, i. e. they did not believe it was possible that God should preserve them in the wilderness. בְּיִשְׁעוֹ, *in His salvation*, rather, *in His power to save*.

23. וַיְצַו וְנֹא, *and He commanded*, &c. The Psalmist refers here to the manna which was rained from heaven for food to the Israelites. The Vau has the force of *although*. *Although*

He commanded for them the clouds, and rained upon the earth sufficient provision for their subsistence, yet they trusted not in Him.

24. The manna is here called *the corn of heaven*, because, probably, it was given in the shape of *kernels*; and *of heaven*, because it was prepared in the atmosphere by supernatural means.

25. לֶחֶם אֱמִירִים. Rashi and Mendelssohn, with the LXX. and Chaldee, translate these words, *the bread of angels*. But to this Schnurrer objects, and expounds the passage thus: "לֶחֶם אֱמִירִים non, quod veteribus placuit, de angelis intelligendum: quamquam et hoc ferri possit in poetico dicendi genere; sed de viris illustribus præpotentibusque, qui cum exquisitiore quam alii; cibo uti soleant; לֶחֶם אֱמִירִים dicitur pro cibo eximio et plane honorifico, ut sensus sit: cibum minime vulgarem ita communem factum esse, ut omnes omnium ordinum homines eodem sint potiti."

26. רָקָד. Rosenmüller is of opinion that this word stands for a *strong wind* generally, and that it is more particularly described as to direction in the next member. Agreeably to this is the exposition of Schnurrer, who quotes verse 43, as being similar to this in construction, where the Psalmist speaks of God's miracles in Egypt, and then describes them and His wonders in the field of Zoan; so that Egypt in general is first spoken of, and then the field of Zoan, as that district of Egypt where the wonders were wrought. In support of this view of the passage may be cited the Syriac, which has translated the first member by *أَمَتَ زَوَايَا صَفْصَفًا*, *He made the winds in heaven to blow*. The plural *زَوَايَا* being used, shows that the translator understood רָקָד of winds in general, and then he goes on to mention the south wind as that by which the quails were brought from the direction of the sea; for it is assumed, that the passage refers to the event recorded in Numb. xi. 31. Still it is difficult to show that רָקָד is ever used to express any

other than an east wind. According to Kimchi and others, the two terms should be combined, making the direction of the wind *south-eastern*.

28. After וַיִּפֹּל understand אֹתוֹ. God made the flesh fall in the midst of the camp round about, i. e. in all parts of the camp.

29. וַתִּתְּנוּם יְיָ, “and their desire He made to come to them,” i. e. God granted to them the thing they desired; see Ps. xxi. 3. The Vau prefixed to the noun imparts a conversive force to the verb. “The place of the Vau conversive is changed for the sake of elegance in poetry.” Mendelssohn.

30. לֹא זָרוּ מִתַּאֲוָתָם, *they were not estranged from their desire*, i. e. whilst they were in possession of their desire, before the flesh was consumed, *the anger of God* (ver. 31) *went up against them*. The second member is a continuation of the statement of the same fact, and is a formula of the same force as that in Numb. xi. 33, הַבָּשָׂר עֲדָנִי בֵין שִׁנָּיהֶם, *whilst the flesh was between their teeth*; here, *whilst their food was in their mouth*. Before their desired food was consumed, whilst it was yet in their mouth, the judgments of God were executed upon them. The particle עַד in the second member is understood also to the first.

31. מְשַׂמְּחֵיהֶם. “The great ones of the camp, and the rich, who give themselves up to pleasure. So again it is said, *and the fatness of his flesh shall wax lean* (Is. xvii. 4); and he makes mention of וְיִבְחָרֵי, *and the young men of Israel*, because of their strength; but it will not profit them when the anger of the Lord ascendeth against them.” Aben Ezra.

32. בְּכָל־זֹאת, *for all this*. Although they have received evidence of God’s power both in their remarkable deliverance from distress, and in their sufferings arising from disobedience, yet they still go on sinning, and as it were believe not in His wonderful works, for their conduct does not correspond with any such faith. Allusion is most likely made to the murmuring of the people at the report of those who were sent to explore the

promised land; see Numb. xiv. 11, where we have the expression, "How long ere they believe in me?" It is a formula very much like the second member of this verse.

33. Michaelis prefers to read בְּהִבֵּל for בְּהִבֵּל; but the difference in the sense of the verse would be small if the emendation were adopted. There is not, however, any authority for it, except the version of Aquila, which has καὶ συνετέλεσεν ὡς ἀτμὸν τὰς ἡμέρας αὐτῶν. Besides, the ב with בְּהִבֵּל is a reason for having it with הִבֵּל.

34. אִם, הִרְגָם, when He slew them. The Vau prefixed to the next word must be rendered *then*. After God had slain some of them, *then* those who were left sought Him as if they had awoke by means of the smiting from a deep sleep; and then they remembered that God had done them all the good they ever enjoyed, and therefore they again supplicated Him for deliverance.

36. The Vau prefixed to יִפְתָּחוּ is emphatically *but*. They did not in heart seek him, as it was said in the foregoing verses, but merely feigned their submission, and prayed to God only with their mouth.

38. The Vau of וְדוּרָא is adversative. Although the children of Israel were faithless, and provoked God with their lies, yet He did not destroy them as a people, but frequently turned away His anger, and forgave their iniquity. וְלֹא יָעִיר כָּל־דֹּחַתּוֹ, and He stirred not up all His anger "to destroy them, all of them. A wise man, distinguished among the wise men of his generation, said that the meaning is, He stirred not up any portion of His anger, as the meaning of *Thou shalt not do all work*, which is the denying to do any work whatever, כָּל שׁוֹם, כָּל־אִכָּה; but he forgot the anger of God, which is mentioned above in verse 31." Mendelssohn.

39. בָּשָׂר, *flesh*, i. e. men. So the Chald. has בְּנֵי בָשָׂרָא, *sons of flesh*, or *men*. The term בָּשָׂר is often used in Scripture as a general term for mankind, when the object is to refer to their mortality, or to their natural defects and infirmities. רִיחַ is

here a *breath*, or *wind*, which goes away quickly, and does not return. So Luther, *ein Wind*. In Job vii. 7, we have, "my life is *wind*," רֵיחַ.

41. וַיִּשׁוּבוּ וַיִּנְסֶהוּ, and they returned, and they tempted, i. e. they tempted again. הִנְהִיחַ the Hiph. of הִנָּח. Primarily it seems to mean, to make a mark, or sign. See Ez. ix. 4. Rashi expounds it by they sought a sign, quoting Ezek. ix. 6. Schnurrer prefers giving to this verb the sense of the Syr. ܢܫܐܢܐ, *penituit*.

42. לֹא זָכְרוּ, "they remembered not His hand," i. e. They call not to mind the hand which accomplished so many miraculous things for them. The Chald. has, *the miracles of His hand*. אֲשֶׁר, when, the same as כִּי.

45. The word עֲרֹב, which is mentioned in Ex. viii. 20, to which passage this verse has reference, is by Schnurrer thought to express the *blatta orientalis*; and he refers to the work of Edmann on Scripture animals and insects, for his authority. On the application of the verb אָכַל to such an insect he observes: "Etenim maxillas habent et geminos dentes blattæ; non bestiis tantum sed hominibus quoque morsibus suis molestissimæ sunt, irpendo etiam in dormientium aures, dolores gravissimos et plane horribiles excitant." צַפְרָדַּע, a frog. See Ex. viii. 2. By some persons it is supposed to denote the crocodile. For an account of the צַפְרָדַּע, see Bochart's work on Scripture Animals, Vol. III. p. 584, Leip. edit. Its etymology is uncertain; Arab. مَفْزَع, Syr. ܥܪܒܐ.

46. Concerning חֲסִיל and אֲרֵבָה, consult the works cited in the preceding note and Smith's Dictionary of the Bible. יִינָעַם, their labour, i. e. the produce of their labour. "What they have acquired by great labour," מִה שֶׁקָּנוּ בִּינִיעָה רַבָּה. Mend.

47. הַחֶמֶל, "is the severe frost that drieth up the juice of the trees." Kimchi. So Fürst, who derives it from חָנַם, and says ל is added to the end, after the manner of נִרְמַל from נָרַם; חֲשֵׁמֶל from חָשַׁם. The word חֶמֶל is a ἀπαξ λεγόμενον.

48. לִבְרָר, *to the hail*. By some persons the letters are transposed, and the reading made to be לִדְבָר. The authority for such alteration is small, viz. the translation of Symmachus, a MS. of Kennicott's, and two or three of De Rossi's. Against the reading are the Masorites, the ancient versions, and most of the MSS. Schnurrer, though disposed at first to approve of the emendation, yet at the end of his note concludes that the testimony in its favour is insufficient. רְשָׁפִים, he translates *birds of prey*, and so does Mendelssohn, who has rendered it by *Raubvögel*. See the note to Ps. lxxvi. 4, where it is observed, that the idea of something connected with fire is contained in all the passages where the word is found; and it is therefore more probable that *the fire that ran along the ground*, in Ex. ix. 23, is referred to here.

49. מַלְאֲכֵי רָעִים. It is thought by some, that these words denote the pestilence and other judgments of God upon the Egyptians, which as they were sent by the Divine will and command, it is not unsuitable to say that they discharged the office of *messengers of evil*. Bishop Horne, however, with good reason concludes that the passage refers to evil spirits, who were employed as ministers of vengeance.

50. יִפְלֹס נָתִיב לְאַפּוֹ, *He levelled a path for His anger*. He made a path with discretion, ordered with wisdom the penalties of their disobedience. רִדְתָּם. All the ancient versions have taken this word in the sense of *their beasts*. The Hebrew doctors, however, for the sake of preserving the parallelism, make it mean *their life*; and in this they are followed by Schnurrer.

51. אֲוִיִּים, *strengths*. The primary notion of *strengths* should be retained as an epithet of their children, because they are the strengths of their parents, and the first of *strengths* is therefore the first-born. This rendering is agreeable to the parallelism and to the Syriac version, which has ܕܢܝܒ ܕܡܝܢ ܕܡܝܢ, *the chief of every first-born of theirs*. See Gen. xlix. 3; Deut. xxi. 17. ܡܝܢ is a name of Egypt. In the Coptic language Egypt is

called *Chami*. The origin of the name would, I have no doubt, be found in the son of Noah.

54. **נְבוֹל קָדְשׁוֹ**, *the border of His holiness*, or *His holy border*. So we have repeatedly in the Psalms, the mountain of His holiness, for His holy mountain. Hammond is of opinion that **נְבוֹל** here has the Arab. meaning, viz. *a mountain*, because mountains are generally the boundaries of nations, and therefore mount Zion is here intended. This remark may account for the etymology of **נְבוֹל**; but it is likely that the literal meaning *border* is here the right one, and that it is called *holy* because of its being the border of the country which was the abode of His chosen people. **וְהוּא** is here for the rel., *which*. See Ps. civ. 8.

55. **וַיִּפֹּל לָהֶם וַיִּשְׁלַם**, *and He made to fall for them*, viz. **נְחֻלָּה**. The word is used here for *dividing*, because the division was made according as the lot fell. **בְּחֻבֵּל**, *by line*. Inheritances or possessions are ordinarily divided by measuring lines. **בְּאַהֲלֵיהֶם**, *in their tents*, i. e. in the tents of those who were driven out, and whose land was divided by line among the tribes of Israel.

57. **בְּקֶשֶׁת רִמְיָה**, *as a deceitful bow*, which Mendelssohn understands as follows: "This is a bow which is not drawn as is fit; when he that shooteth with it preparereth for this side, it turneth and maketh the arrow to go on the other side." The figure may therefore fitly represent a perverse man or people. Schnurrer says that **רִמְיָה** has the sense of *remission*, or *going back*, and therefore as an epithet of a *bow*, it denotes one that cannot be bent, and to this the people may be compared who choose not to act as required of them by God. See Prov. x. 4.

58. This verse refers to Deut. xxxii. 16, 17, which relates the sin of idolatry by the people of Israel, who forsook Jehovah, and, in imitation of the heathen worship erected altars to devils, or evil spirits in high places.

60. **שָׁכַן** The force of the Piel here is, *He fixed*. See Ges.

**Thes.** The people so provoked God's displeasure that He assisted not their armies, but permitted the Philistines to rout them, and even to carry away the ark, (1 Sam. iv. 10, 11), the very tabernacle which God had pitched among men for His own habitation.

61. וַיִּתֵּן לַשְּׁבִי עֹלָם, "*et permisit captivitati gloriam suam.* Suffixum nominis עֹלָם non est referendum ad יִשְׂרָאֵל, sed ad eum, quem suffixum nominis עֹלָם respicit, Jehovam. Est vero עֹלָם idem quod 2 Chron. vi. 41, עֹלָם אֶרֶץ יְהוּדָה. At nomen עֹלָם accommodatius ad parallelismum redditur *gloria*, ex usu Arabici nominis عَزٌّ." Schnurrer.

63. בְּחַחֲרֵיו, *His young men.* Those who are fit for war, the strongest and choicest, who went out against the Philistines. The young men are called *His*, as being a portion of His peculiar people. אֵשׁ, *fire.* "In the way of figure, war is called fire, in the same way as, *a fire goeth forth from Heshbon.*" Mendelssohn. הוֹלֵל, according to some, from הָלַל, *to praise*, and that it is for הָלַל. Others, to make the verse correspond more closely with what follows, suppose the verb to be the Hoph. præter. of הָלַל, or יָלַל, *to wail*; the rendering adopted by the LXX., Vulg., and Arab., and preferred by Schnurrer, who thus explains the passage; "*Et gravissimo sensu negantur virgines deflevisse obitum juvenum, non quod ipse luctuosus non esset, sed quod alia jactura facta esset multo gravior atque ad omnes pertinens, quæ una lacrymas planctumque omnium deposceret, arcæ sacræ a barbaris captæ atque ex patria asportatæ.*" See also Ges. Thes.

64. We may observe an artificial correspondence between the two members of this with the two members of the preceding verse. כְּהֹנִיִּים, the Jewish doctors, following the Chaldee, refer to Hophni and Phinehas. See 1 Sam. iv. 11.

65. In this verse two figures are employed to express the Lord's prompt punishment of the disobedient; figures which



show the strength of God for the execution of His work; the one being taken from a man awaking from his sleep refreshed and invigorated, and the other from a strong man who under the influence of wine is excited and joyous. Each figure intimates more than ordinary power and energy for the work; and each figure is intended to express the same idea. מְרִוּן is from רָוַן, and not from רָוַן; although grammatically both roots might yield this form. The sense requires the former root.

66. The first part of this verse, as is observed by Bishop Horne, may be rendered, "and He repulsed, or drove His enemies back," as Ps. ix. 3, "When mine enemies are turned back;" the word נִדְּוָר being the same in both places. It is, as he further remarks, usually supposed that the passage alludes to the plague of "emerods," with which the Philistines were afflicted when the ark was with them. See 1 Sam. v. 5, 7; vi. 4, 17.

69. The word רָמִים is translated by the Chald. and LXX. as if it were רָמִים. Aquila has ὑψηλῶς; Symmachus, ὡς τὰ ὑψηλά; Syr. in the sense of *on high*. Aben Ezra and Kimchi think *lofty palaces* are signified; others, *fortified citadels*; Rashi and Schnurrer, *heavens*; the latter of whom remarks: "Parallelismum membrorum si sequaris, רָמִים non potest esse nisi adjectivum poeticum, dictum pro רָמִים. Cælum autem, quod nunquam loco movetur, et terra, firmissimis fundamentis superstructa (Ps. civ. 5), similitudinem hic exhibent constantiæ et stabilitatis, ut sensus sit, voluisse Deum, ut quod antea subinde migrasset, tabernaculum suum dehinc stabilem locum in Zione haberet, cum nullo alio commutandum." Hupfeld has *Himmelshöhe*, and explains the passage in much the same way as Schnurrer.

71. עָלָה from עָל, *to suck*. Hence עֵל, *a suckling*; but the sing. of our word is עֵל, which is supposed to denote *one giving suck*. Fürst, however, says that עָלָה is but the fem. part. plu. of עָל, and therefore means *those sucking*, which

require the special attention of the shepherd, and that the term was afterwards more generally used for the young of any kind.

72. כָּתַם לִבּוֹ, *according to the integrity of His heart.*  
 “And David executed judgment and justice unto all his people.” 2 Sam. viii. 15.

## PSALM LXXIX.

THIS Psalm consists, in the first part, of a review of some great calamity which had befallen Jerusalem and the holy Temple; and in the second, of supplication to God to withdraw His anger from His people, and to punish the heathen for their impiety and cruelty. From the prayer following immediately upon the review, it would seem that the Psalm was composed soon after the desolation it has described, and whilst the people of Israel were still in the power of the invaders. It is generally supposed that the 74th Psalm and this treat of the same misfortune, viz. the destruction of Jerusalem by Nebuchadnezzar. The 6th and 7th verses of this Psalm are almost the same as Jer. x. 25. Whether Jeremiah quoted from the Psalmist, or the Psalmist from Jeremiah, does not affect the argument that the Psalm commemorates the event mentioned.

1. לִצְיָן, *for heaps of ruins.* The root is צָוַה, *to make crooked, to act perversely, to overturn*; and hence צָוַה we find to

signify a heap of ruins, which the overturning of Jerusalem would of course become. So in Job xxx. 24, we have בָּעֵי, in the monumental heap, in the grave, as is explained by Rashi, Aben Ezra, Kimchi, Maimonides, &c. The Syr. has مَدْبَحٌ, desolate. The LXX., followed by the Vulg., retain the notion of heap, but seem to have mistaken its particular application in this passage. The former version has εἰς ὀπωροφυλάκιον; and the latter, in pomorum custodiam. See the מַכְלֹל יוֹפִי on this word, in the passage of Job above referred to. Ben Gershom is of opinion, however, that בָּעֵי, in Job, is the same as תַּפִּלָּה, prayer, being cognaté with the Aramaic word בָּעַי. So Ges.

2. נִבְלָת, carcase of. The sing. is put collectively for the plu., the same as נֶאֱסָר in verse 11. נִדְחֵי. In a few instances the const. state has the termination ו; as, בְּנוֹ, the son of, Num. xxiii. 18; מַעְיֵנו, the fountain of, Ps. cxiv. 8. The verse seems to speak of a great battle or slaughter, when the dead are left unburied in the field, and their flesh becomes food for birds and beasts of prey.

3. סְבִיבֹת, round about. This word סְבִיב, when it is without the preposition ב, frequently in both its masc. and fem. plu. performs the office of a preposition, viz. round about; and such happens to be its force in this place; see Ex. vii. 24; Numb. xi. 24.

5. עַד־מָה, until when? The same as עַד־מָתַי. לְנֶעַד, for ever. תַּבְּעֵר וְנֹ. This follows a question. In fact it is a question following a question; the natural mode of expression of an excited and a despairing mind.

6. This verse and the following are almost entirely the same as Jer. x. 25. Hence in the Beor of Mendelssohn it is observed, that "this passage, and that which comes after it, is already found in the words of Jeremiah the prophet; and for this reason some writers affirm that this prophet composed the Psalm which is before us, and that he composed it after the manner of the songs of Asaph." This, however, is not conclusive. It is

more probable that one is a quotation from the other. See the introductory argument.

7. אָכַל. In Jer. x. 25, this verb is in the plu. number, and so it agrees with its subject. In this passage, however, the sing. may be explained as impersonal, *one hath devoured* = they have devoured. Indeed, the ancient versions have the plu. here, and so have some of the MSS. which were collated by Kennicott and De Rossi. For נָדָו, the Chald. has בֵּית מִקְדָּשֵׁיהּ, *the house of His sanctuary*.

8. עֲוֹנוֹת רִאשֹׁנִים, remember not against us *the former iniquities*. Some persons understand יָמִים before רִאשֹׁנִים, as Kimchi and Aben Ezra. But there is no occasion to suppose any ellipsis; for the noun עֲוֹנוֹת is both masc. and fem., as appears from Is. lix. 2, where we have עֲוֹנוֹת מִבְּרִילִים, *iniquities distinguishing*, &c.; see also Prov. v. 22. The former iniquities are those of the people in the first times of their history; those, perhaps, which they committed in the desert, as for instance, their idolatry in the matter of the golden calf. Agreeably to this is the Chald., which has *our iniquities*, דְּמִן שְׂרָפָא, *which were from the beginning*. Others take רִאשֹׁנִים for *forefathers*.

10. The subject to the verb יִדַּע is not אֱלֹהִים, as its position and gender imply, but נִקְמָת in the latter part of the verse; and thus it is understood by the ancient interpreters. Instances of this diversity of gender in the subject and verb we have already met with; see also Eccles. x. 15; xi. 2. The object of the prayer is to obtain a manifestation of the power of God in avenging the blood of the faithful, so that their enemies may have no occasion to reproach and blaspheme.

11. הוֹתֵר. According to Rashi and others, it means *to loose*, "to loose the prisoners from their prison;" but its literal sense is *let remain, leave*. Allow to live the children of death, those who are exposed to death by the sword of the enemy; see Is. i. 9; Ezek. xii. 16. The form of תְּמוֹתָהּ is the same as that of תְּשׁוּבָהּ, *repentance*.

12. שִׁבְעָתַיִם, *sevenfold*, i. e. several times. This word is

often used indefinitely in Scripture: see Ps. xii. 7. **אֶל־בִּזְמֹתָם**, *to their bosom*. "The meaning of **אֶל־בִּזְמֹתָם** is this; we see even now among men of the east, that in those countries where the people clothe themselves with long garments, they leave above the girdle of the ephod some space between the body and the garment, and it is as a small sack. There they keep whatever they want to carry with them." Mendelssohn's *Beor*. In a good sense we find this expression in St. Luke vi. 38; in a bad one, in Is. lxxv. 6; Jer. xxxii. 18.

## PSALM LXXX.

THIS Psalm contains much earnest entreaty to God to look with compassion on the troubles of His chosen people. Under the figure of a vine, the Psalmist mentions the going out of Israel from Egypt by Divine direction. The many mercies vouchsafed to that people, and the great solicitude which was manifested by the Most High for their security and happiness, are set forth in striking terms. Then follows a statement (still carrying on the figure of a vine) of His judgments, in allowing the country to be invaded, and the people brought under foreign subjection. The Psalm concludes with a prayer to God for help, accompanied with an assurance of fidelity to the Divine government and worship.

The circumstances which gave occasion to this Psalm, and the time when it was written, are so

uncertain, as to be little more than matters of conjecture.

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2. This verse refers to God's guidance of His people in the wilderness. יוֹסֵף, *Joseph*, put here for all Israel. So we have Jacob used in the same manner, because he was the progenitor of the nation. Joseph is, probably, mentioned here because of his greatness in Egypt, from which Israel, under the figure of a vine (v. 9), was brought. This name is also used to designate the ten tribes in Ezek. xxxvii. 16, 19; Amos v. 6, 15, &c.; because, probably, the posterity of Joseph, viz. the tribes of Ephraim and Manasseh, were the most numerous and distinguished. הוֹפִיעָה, *shine forth*. This word is found in Ps. l. 2, where it is used of God's coming forth from the sanctuary to judgment. See the note to that verse.

3. Here is another allusion to the Israelites in the wilderness. See Numb. ii. 17—24, where we read that in the order of the march, came first the ark, and then the three tribes, Ephraim, Benjamin, and Manasseh.

4. הוֹשִׁיבֵנוּ, *make us return*. The Chald. has אֲחִיב יִתְּנָא, *bring us back from our exile*; others, *to our inheritance*, viz. the land which God had given to their forefathers; others, *revive us, bring us back to good spirits*; see Ps. xxiii. 3. This sense of the verb might have been originally used with reference to people fainting, who on reviving are said *to come to themselves*, which in Heb. would be properly expressed by שָׁב. The Vulg. has *converte nos*. Kimchi and Aben Ezra so understand it. See Jer. xxxi. 18, and Lam. v. 21. וְהָאֵר פָּנֶיךָ, *and make Thy countenance to shine*. Look upon us graciously, for this act of favour we shall consider to be a mark of security. The prefix Vau to הוֹשִׁיעָה has the force of *then*, for the verb expresses the effect of the shining of God's countenance.

5. Before the noun צַבָּאוֹת there seems to be an ellipsis of אֱלֹהֵי. See Ps. lix. 6, note. עֲשֵׂנָה, *continuest Thou to be angry?*

Continuation of an act is here expressed by the priest. עָשָׂן means *to smoke*, and then to be angry in the way explained by Geier: "*fumasti*, h. e. iram præ te feres vehementissimam, ut instar eorum, qui cum graviter commoventur, crebros densosque per nares ducunt spiritus et *fumare* veluti videntur." The ה prefixed to תַּפִּילָה, has the force of *against*; see Ps. lxxiv. 1; lxxviii. 19. *To be angry against prayer*, denotes the continuance of God's anger, notwithstanding the prayers of the people that it might be withdrawn, and that He might again manifest His favour.

6. לֶחֶם דִּמְעָה, *bread of tears*. דִּמְעָה is everywhere a collective noun. Aben Ezra understands תַּחַת before לֶחֶם. *Thou hast made them eat tears instead of bread*. This is doubtless the sense, but still it is not necessary to suppose an ellipsis, for bread of tears is equivalent to bread of affliction, which we find mentioned in 1 Kings xxii. 27; and both expressions are figures representing in a striking degree the severity of God's judgments. שֶׁלִישׁ is by some persons considered to have been the name of an established measure among the Jews; and the word occurs as such in the Ethiopic version of St. Matt. xiii. 33. Ges. says it is a *third part* of a larger measure. The meaning of this passage is, that they were made to drink tears in *great abundance*; a full cup, as Luther has paraphrased it.

7. תַּשְׁיִכְנוּ כְּדֹר, *Thou makest us a contention*, i. e. an object of contention, so that our enemies make us an object of attack, and mock us to their hearts pleasure.

9. נֶפֶץ, *vine*. The Chald. has interpreted it by בֵּית יִשְׂרָאֵל, *house of Israel*. Isaiah uses the same figure with respect to the Jews in chap. v. 1—7.

10. פָּנִיתָ לְפָנֶיהָ, *Thou hast prepared before it*, viz. נֶפֶץ the vine, as is evident from its connection with the former verse. The sense of the verb פָּנִיתָ, when applied to a house, means *to sweep or clean*; and if to a path or way, *to prepare or clean*. So in Mendelssohn's Beor it is thus paraphrased: "Thou takest away the stones and the roots of grass, which may damage

the shoots of the vine." This is figurative of destroying the Canaanites.

11. There is a deficiency of ב before צִלָּה, as Mendelssohn remarks: וּתְחַסֵּר בֵּית בְּצִלָּה. The LXX. have translated the passage thus: ἐκάλυψεν ὄρη ἡ σκιὰ αὐτῆς, καὶ αἱ ἀναδενδράδες αὐτῆς τὰς κέδρους τοῦ Θεοῦ. So the Vulg.: *Operuit montes umbra ejus et arbusta ejus cedros Dei*. The verb פָּסַח is understood in the second hemistich as belonging to the subject אֶרֶץ אֱלֹהִים. The word אֶל when applied to cedars, as well as to mountains, will signify tall or lofty. The meaning is, that the branches of this vine were so luxuriant that the Psalmist, in poetical style, speaks of them as exceeding in height and extension the tallest cedars. The Syr. has ܐܠܝܢܝܢ ܕܗܝܠܝܢ, above His cedars.

12. עַד יָמָא רְבָנָא, to the sea. The Chald. has עַד יָמָא רְבָנָא, unto the great sea, i. e. the Mediterranean, which was the western boundary of the land of Israel. וְאֶל-נָהָר, and to the river, viz. the Euphrates, which the Chald. has added, and which was the north-eastern boundary of the same land. See Gen. xv. 18; Deut. xi. 24.

13. לָמָּה וָנָר, why hast Thou broken down her fences? Why hast Thou withdrawn from her Thy care and protection? וְאֶרְפָּהּ, and they pluck her. The travellers pluck the fruit of the vine with impunity, to the great loss of God's people.

14. יִכְרַסְמָנָה. The quadriliteral פָּרַס occurs only in this place; but in Chald. and the Talmud we have קָרַס, which, as it differs from our word only by a letter of the same organ, is most likely identical with it in sense, especially as the context is suitable to the meaning assigned to the Chald. term. We have also in Arab., كَرَسَمَ, which Golius translates, *toto ore valide momordit*; and this is the sense which most people give to קָרַס, as in the Mishna we have שָׂדֶה שֶׁקָּרַסוּ נְמָלִים, the field which the ants laid waste. The ו of כִּי־עַד is suspended in the Hebrew text, for which many fanciful reasons have been



given. One is, that it denotes Christ suspended on the cross; another, equally wise, is that נְחֻצָּר is Nebuchadnezzar, and that 7 signifies the seventy years of captivity. וְ. See on this word the note to Ps. l. 11. שָׁרִי is a poetical form of שָׁרָה. וְיִרְעָה, *shall feed upon it*. It is equivalent to יִרְעָה עָלֶיהָ, *shall feed upon it*.

15. There is the same ellipsis of אֶלֶיךָ that we noticed in the 8th verse. שׁוּבָנָה, *return, we beseech Thee*, viz. from anger, and restore us to that favour we formerly enjoyed.

16. וְכִבְּרָה. This word has given some trouble, for it is not found elsewhere, and the context does not much assist us in ascertaining its sense. The LXX. take it as a verb, from כָּבַד, *to establish*, and so do many others. Hupfeld has translated it by *beschirme*, and Perowne has rendered it by *protect*. But a verb in the position of וְכִבְּרָה is hardly suitable to the context. Kimchi and others propose to change כ into ג, and consequently to read גִּבְרָה, *a garden*, which, although without authority as to MS. reading, is regarded by Mendelssohn as not altogether inadmissible; for these letters are not only of one organ, but they also resemble one another in sound; also they are not distinguishable in the same degree as *Beth* and *Pe*, or *Daleth* and *Tau*. Fuerst considers it to be the fem. form of כָּבַד, *a base*. Hammond supposes that the term may be identical with מְכֹון, *place of habitation*, here for a vine, i.e. a vineyard. As כָּבַד or כָּב signifies *to establish, to place*, it may mean *to place something in the ground, to plant*, and hence the noun גִּבְרָה will be *a plant*; and this is doubtless the best interpretation of the term. Agreeably hereto the Syr. reads ܕܡܪܝܬܐ, which applied to a vine may be fitly rendered *a root, or stock*, such as is *planted*. וְעָלָה. Mendelssohn regards this term not as a preposition, but a verb of the præterite form, and that it stands for וַעֲלָה. With respect to the omission of ה, he observes that "it may seem strange in quiescents of Lamed, but it is well known in quiescents of Ain." If, however, פָּקַד of the preceding verse be

understood before each hemistich of this verse, the meaning will be, *have regard to the branch*, which is much more likely to be the true one. בֶּן, *a son*, to correspond with כֶּנֶף must denote the son of that *plant*; and that, according to Hebrew phraseology, is a *bough*, or *branch*. So Gen. xlix. 22, *Joseph is a fruitful בֶּן, son*, i. e. *bough*, whose בָּנוֹת, *daughters*, i. e. *small branches*, run over the wall. The Chald. has paraphrased it by מְלִכָּא מְשִׁיחָא; and so Aben Ezra and other Jewish Rabbis, following the Chald., interpret the passage with respect to the Messiah. Whatever or whoever may be meant by בֶּן, still, for the sake of the figure, it should be translated *branch*. The pronoun אֲשֶׁר is to be understood before אֲפֻצְתָּהּ.

17. פָּסַחָהּ. The pass. part. of פָּסַח, as is usually supposed, which means *to cut*, *to break*. The verb is found in Chald. But it is absurd to say of a vine or shrub that it was broken after that it was burnt. Hence J. D. Michaelis derives the word from the Arab. *فصح*, *verrit domum, et ventus pulvere detracto terram*. Hence the expression is translated: *it is burnt with fire, and swept away*, viz. by the wind. Nearly in this sense it is interpreted by Mendelssohn and Delitzsch. מַעֲצֵרָתָם, *on account of the rebuke of Thy countenance*. Their sins have caused Thy anger to arise.

18. יְדְיָ, *Thy hand* here denotes *Thy protection*. אִישׁ יְמִינְךָ, *the man of Thy right hand* is one to whom God has vouchsafed peculiar tokens of regard.

## PSALM LXXXI.

THIS Psalm is thought to have been written with the intention of its being sung at the feast of Trumpets, at the feast of Tabernacles, or at the Passover. The

Jewish interpreters are mostly in favour of the first of these feasts. It was kept on the first day of the civil year, and was celebrated by the blowing of trumpets. Others think that *שׁוּשׁוּר* in v. 4, is not *the new moon*; but *the month*, or a *fixed time*, and therefore that the Psalm was composed for the feast of Tabernacles, which was kept in *the full moon*; *בְּסָה*. Hengst. and others say that the passover was the feast, which was also kept in the full moon, and the 6th verse refers undoubtedly to the going forth of the Israelites from Egypt. Still, as I have stated in note to v. 11, the passage referred to might be correctly used in the service of the feast of Tabernacles. I agree with those who think that the Psalm might have been sung at the feast of Trumpets, and also at the feast of Tabernacles. The music mentioned in vv. 3, 4, seems to exclude the applicability of the Psalm to the Passover.

3. *שָׂאוּ זִמְרָה*, *lift up a song*, which Abu'l-Walid explains to be, *sing out praise*, or *songs of praise*; and thus it is paraphrased by the Chald. Targumist, who has *אֲרִימוּ קֵלָא בְּתוֹשְׁבֵיחָתָא*, *lift up the voice in praise*. The force of *שָׂאוּ*, when applied to the voice is *to make a loud noise*.

4. *בְּסָה*. In Prov. vii. 20, it is written *בְּסָה*. In this place Baer has two segols, viz. *בְּסָה*. The meaning is by some said to be *the new moon*, and by others *the full moon*. Ben Melech renders it by *זמן קבוע*, *fixed time*, which meaning is suitable to the passage in Proverbs, but not to the present one. They who suppose *בְּסָה* to mean *the new moon*, derive it from *בָּסָה*, *to cover*; because, say many of the Rabbis, *the moon hides itself*,

הלבנה מתכסה. It is, however, more likely that the term signifies *the full moon*. In the Peshito edition of the Old Testament the Syriac word, viz. ܡܠܬܐ, occurs twice; in one place for the fifteenth day of the month, viz. 1 Kings xii. 32; in the other, for the twenty-third, viz. 2 Chron. vii. 10. And so from these passages it appears that not only the first day, but the entire week of the full moon is understood. It also seems that it does not denote exclusively the full moon of the month Tishri, when the feast of Trumpets and the feast of Tabernacles were celebrated, as we conclude from passages we meet with in Syriac writings. Thus, in Assemani's Bibliotheca, Vol. II. p. 304, we have ܡܠܬܐ ܒܡܢܐ ܐܡܝܢܐ ܡܢ ܚܕܐ ܕܚܕܐ ܕܡܠܬܐ ܕܩܕܝܫܐ, and at the fast of the nativity some celebrated forty days from the full moon of November. See also Ephraim Syrus, III. 144, 594; Act. Mart. I. 175; where ܡܠܬܐ are opposed to *the new moons*, ܩܕܝܫܐ. ܩܕܝܫܐ may be derived, according to this signification, from ܩܕܫܐ *to cover*, because the whole orb is covered with light. See Psalm civ. 2.

5. ܡܫܥܦܬܐ, *custom, rite*. It corresponds with ܡܫܥܦܬܐ, and the rite or custom was for Israel to make a shout, or to sing aloud in honour of the God of Jacob on this occasion. The ܠ prefixed to ܡܫܥܦܬܐ has the force of *concerning*.

6. ܥܕܘܬܐ, *a testimony*; namely, the feast spoken of in the 4th verse God instituted that the people of Israel might remember the deliverances He had wrought for them. ܝܫܪܐܝܝܠܐ we understand to be a general term for the whole people of Israel. The addition of ܗܐ to ܝܫܪܐܝܝܠܐ, the usual form of this name, is similar to ܝܫܪܐܝܝܠܐ ܕܗܐ ܕܝܫܪܐܝܝܠܐ, which we meet with in the Old Testament. ܒܥܝܢܐܝܠܐ, *in His going forth*. The pronoun refers to God. In the next member we have a change of person from the 3rd to the 1st. De Dieu and Mendelssohn make *the language* to be God's, and the 1st person to

represent the whole of the Israelitish people. The latter says that it alludes to God's speaking on Sinai; before which time, says he, Israel knew not the voice of God. שָׁפַת is in the constructive state. See Ps. xvi. 3.

7. הִסְרִירֹתַי וְנִי. "Here, and in the following verses, the language of Jehovah is in the mouth of the poet; not that these sentences which we have here came from the mouth of Jehovah in this order, but the substance of them He spake to His people by means of His prophets; also, not at one time, but time after time; and the Divine poet collected them by the Holy Spirit, and brought them forth in his poetical language, so as to use them for reproving the children of His generation. And this is the meaning of the future אֲשַׁמֵּעַ, viz. the same as the meaning of אֶעֱבֹר בְּסֶךְ, Ps. xlii. 5. See there." Mendelssohn's Beor. דֹּד, *a pot*; Syr. דֹּסָן. It is also used for any vessel whatever; here *a basket*.

8. בְּסִתֵּר רַעַם, *in the covering of the thunder-cloud*. סִתֵּר is *a covering*, from סָתַר, *to hide*; and when it is joined unto רַעַם will denote the cloud containing the thunder. עֶנַן קִלְוִי וּבְרָקִים, *a cloud of thunders and lightnings*, Mendelssohn's Beor. Some prefer it in the sense of a covering from thunder. In Is. xxxii. 2, we have סִתֵּר זָרִם, which the Syr. and Chald. expressly translate as *a covering from the storm or tempest*; and so, indeed, the LXX. have rendered it. We have the same meaning a little differently expressed in Is. xxv. 4, מִחֻסָּה מִזָּרִם, *a protection from the storm*. The former rendering is, I think, to be preferred; and the passage most probably alludes to the remarkable manifestation of God on mount Sinai, recorded in Exod. xix. 16, viz. His appearing in a cloud of thunder and lightning so terrible that all the people that were in the camp trembled. The verb עָנָה means *to speak*, rather than *to answer*, as it does in Job iii. 2, and other passages. Gesenius, in his Thesaurus, assigns to עָנָה in this place and others the sense of *extulit vocem, loqui cepit*. So we have ἀποκρῶμαι in

the New Testament frequently put where no question had been previously asked. See Matth. xi. 25; xxii. 1. What God spake follows in the 9th, 10th, and 11th verses; and they being a summary of the first and second commandments, prove that His appearing at mount Sinai is the occasion to which the Psalmist refers.

9. **אֵן**. This particle has the force here of *O that!* The verse is thus complete in itself, i. e. there is no apodosis.

10. **בָּךְ**, *in thee, or to thee*. Here is an allusion to Ex. xx. 3, where we have **לְךָ**, the Beth here having the force of Lamed there. The first and second hemistichs have the same signification.

11. **הִרְחַבְפִּי וְאִמְלֵאֲהוּ**, *open wide thy mouth, and I will fill it*. This expression was most likely proverbial, denoting the readiness of one person to grant all that is requested of him by another. "Open wide thy mouth to ask of me all the desires of thy heart, and I will perform them; according to all which thou desirest I will perform." Rashi. The Chald., however, has taken it in a figurative sense; **אִפְתִּי פִּימֹךְ בְּפִתּוֹנֵי אִוְרֵתָא וְאִמְלֵי יְתֵה מִכָּל מִבְרָתָא**, *open thy mouth to the words of the law, and I will fill it with all good*. In other places we find an open mouth signifies nothing more than a soul desirous of learning the Divine will: the commands and precepts which God gives to man, are compared to meat given to him to be eaten. See cxix. 131. Schnurrer (Dissert. p. 158) adopts the sense of the Chald. Hupfeld does not, however, approve of this interpretation. The context suggests the sense to be, that if Israel would remain true to God, then God, who brought them up from the land of Egypt, would bless them with a liberal measure of prosperity and happiness. The expressions in this and the sixth verse might have been consistently used in keeping the feast of Tabernacles.

12. **לֹא אֶכְזֶה**, *would not*, i. e. acquiesced not in My desires. This verb with the negative **לֹא** always describes a state of mind opposed to entreaty and advice. In Prov. i. 30, we have

לֹא אָבוּ לְעֵצָתִי, *they would not My counsel*, i. e. they acquiesced not in My counsel.

13. וְאַשְׁלַחֵהוּ, *therefore I sent him away*. I dismissed him from my care, and gave him up to follow his own devices. The verb שָׁלַח in Piel form is employed in a similar manner in Jer. xxxiv. 9; Job xxxix. 5. בְּשִׁירֵיהֶם לִבָּם, Aben Ezra and Kimchi interpret, *in the obstinacy of their hearts*. This is the sense, viz. *obstinacy*, which is usually assigned to שִׁירֵיהֶם. Ges. gives it this meaning in all the places in which it occurs, and it is certainly suitable in this passage.

14. לוֹ, *O that!* By this particle God expresses His earnest desire that the people of Israel would, by obedience to His laws, avoid the dangers which must come upon them in that and future times, in consequence of transgression. How much does this paternal solicitude resemble that which our blessed Lord so touchingly expressed for Jerusalem, when, with a prophetic eye, He saw that political events would speedily occur to consummate its destruction!

15. בְּרַעַם, *quickly*. See Ps. ii. 12. אֶכְבֵּץ, *I would humble*. How ready is God to vindicate the cause of righteousness and obedience! How clearly also may it be inferred, from this and the preceding verse, that not till after repeated warnings will He ever withdraw the blessed light of His countenance either from a people or an individual!

16. יִכְחָשְׁרוּלוֹ, *should feign submission to Him*. The haters of the Lord being subdued, would through fear make at least a feigned submission to *this people*, and desist from their hostility. עַתָּה, *their time*, i. e. the lifetime of Israel used, as Böttcher observes, in a good sense.

17. חֶלֶב. This word, which originally signifies *milk*, here denotes *fat*, and in connection with wheat signifies wheat of the finest quality. So in Gen. xlv. 18, we have חֶלֶב for *the fat* of the earth. וּמִצֹּר וְנוֹ. God declares to His people that, if they were obedient, He would make their land so productive, that

there should be no rock so hard or barren but that He would cause it to contribute to their means of subsistence.

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## PSALM LXXXII.

IN this Psalm the officers of justice are reproved by God for being careless of their duty, and for being partial and oppressive in their conduct. He is introduced as presiding over them, and rebuking them for their corrupt practices, the rebuke being accompanied with an earnest admonition to act righteously towards the poor and helpless. The Psalmist then proceeds to speak of their wilful disregard of the Divine injunction; and afterwards God himself again speaks by declaring, that the disobedience of such wicked men, and their abuse of the powers with which they were intrusted for the public good, would be signally punished. The Psalm is ascribed to Asaph. It is so general that it is difficult to say to what particular period of the history it belonged. ✓

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1. בְּעֶרְתָּ אֵל. We have seen several instances of two nouns coming together, where the first being in a state of construction, the second has the force of an adj.; such as *the mountain of His holiness*, for *His holy mountain*. Similarly here we have *the godly congregation*, by which is understood a judicial court in which God is said, in a certain sense, *to be present*, as here, and as we read in 2 Chron. xix. 6: "He said unto the judges: Take



heed what ye do; for ye judge not for man, but *for the Lord, who is with you in the judgment.*" בְּקֶרֶב אֱלֹדִים, *in the midst of the judges.* In Ps. lxxxvi. 8: "there is none like unto Thee בְּאֱלֹדִים, *among the high angels;*" בְּאַנְגְלֵי מְרוֹמָא, as the Chaldee has rendered it. Hupfeld and Bunsen say that angels are meant here; but as angels are messengers sent by God to execute His commissions, so the term may be used to mean other officers who receive commissions from God; such as judges and magistrates, who are sent to administer justice to the people in the name of God, and by commission from Him, and are considered His vicegerents. In this sense the word should be understood here, and so by the Chald. we find it rendered דִּינָן.

2. עַד־מָתַי, *until when? i.e. how long?* עָוֶל, *iniquity.* A substantive used adverbially. Other instances of such construction we have met with in Ps. lxxv. 3, &c. וַפְּנֵי וְנָ: "how long *will ye accept the persons of the ungodly?*" The judges are charged here with not deciding the cause of the accused according to its merits; but rather with reference to external circumstances, such as the qualities of the person, viz. his wealth, station, connection, &c.

3. שְׁפָטֵי. Take the cause of the poor and fatherless into your hands; do justice to the afflicted and needy if they have a just cause; be not afraid, neither show favour to the persons of wicked princes. וְיִצְדִּיקֵי, *make just, justify, pronounce sentence of acquittal.*

5. This verse should be regarded as the words of the Psalmist. In the preceding verses we have had God introduced as standing among the judges, advising and admonishing; and in this the Psalmist states that these corrupt officers of justice will not know nor understand so as to practise these divine injunctions; but choose to walk in darkness, rather than to be guided by the light of truth. Thus, saith the Psalmist, the foundations of the earth wave to and fro by every blast of fear and favour; and so the whole social fabric,

of which the rulers and judges are to be considered, in way of figure, as the foundations and props, must inevitably fall to pieces.

6. *אֲנִי אֵלֹהִים*, *I said, I have solemnly declared, ye are gods.* See *Ex. xxii. 28.* The judges are here called *אֵלֹהִים*, says Aben Ezra, because *they sit in the seat of God*. They are called so by virtue of their office, which makes them as it were God's vicegerents upon earth. See the remarks above, ver. 1. This passage is cited by Christ in John x. 34; and is there prefaced — by the enquiry, *Is it not written in your law?* From this we infer that the Psalms were looked upon as a part of the divine law; a very general and extended sense was therefore given to the term law. See John xii. 34; xv. 25. This mode of speaking seems to have prevailed among the Rabbis, who occasionally speak of the Psalms and prophetic books as the law. In the Talmudical Treatise, Sanhedrin, fol. 91, 92, *Rabbi Joshua said, In what manner is the resurrection of the dead proved from the law? Answer: Because it is said (Ps. lxxxiv. 5), They shall praise Thee; not, They have praised Thee. Rabbi Chasia said, In what way is the resurrection of the dead proved from the law? Answer: From Is. lii. 8.*

7. In this verse these wicked judges are assured that although they are placed by Divine appointment above the rest of mankind, yet they should die like the meanest individuals of the human race, and be brought to account for their tyranny and injustice. The ancient Rabbis state that *אֵלֹהִים* in this place means *שְׂפִלֵי מַדְרָגָה*, *low of degree*. The *ה* prefixed to *שְׂפִלִים* is vocative; as if God had said, "Ye who are now princes and the great ones of the earth, behold, ye shall fall and come to destruction." *כְּאֶחָד*, *as one*, adverbially, *together, all of you shall fall together, and as one man*. Ewald translates this second member thus: "und auf einmal, ihr Fürsten, fallen!" He reads *כְּאֶחָד* for *כְּאֶחָד*. Mendelssohn does the same. See his *Beor*.

8. God is here invoked to arise and judge the earth, i. e. to

take up the cause of the poor and of those who complain of violence from the hands of the wicked executing unjust judgment. The argument made use of by the Psalmist is contained in the second hemistich, viz. because all nations being created by God are his inheritance, and their happiness, which He willeth, is impossible without justice and uprightness.

## PSALM LXXXIII.

A DIFFICULTY is experienced in determining the historical relations of this Psalm, because we possess no record of the several people who are expressly named in the 7th and following verses, as having entered into a confederacy against the kingdom of Israel. Michaelis refers it to the war with the Ammonites recorded in 2 Sam. x. Hitzig and Olshausen point the Psalm to the Maccabean times, and find its history in 1 Macc. v. The more probable opinion is that of Venema and Kimchi. They consider that the war of the Ammonites, Moabites, and others, against Jehoshaphat, was the immediate occasion for writing it. See the note on verse 7. The Psalm may be used with advantage at all times by the Church, as well as by her individual members, against their many spiritual adversaries.

2. שָׁמָּה, *silence*. Another form is שָׁמָּה. The root is שָׁמָּה, which signifies *to be like*, and *to be silent, quiet, &c.* The

primary notion of this verb is supposed by some philologists to be, *to be smooth, even*, and hence arise the two senses, 1st, *of being similar*, and 2nd, *of being quiet*, which as applied to the mind comprehends the idea of *being even*. The LXX., Vulg., Syr., Arab., and Ethiop., agree in adopting the first of these meanings; the Chald., however, has *לֹא תִשְׁתַּקֵּט*, *keep not quiet*, which the context teaches to be right.

4. *יַעֲרִימוּ סוֹד*, *they take counsel together craftily*. In this way the verb *יַעֲרִימוּ* is usually rendered. *סוֹד* sometimes denotes *secret counsel*, Prov. xxv. 9, and thus the term corresponds with *צִפְנִיךָ* in the next hemistich. As to the word *צִפְנִיךָ*, the Chald. rendering seems to be substantially correct, viz. *דְּמִתְמִשְׁחִין בְּאֹצְרוֹךָ*, *that are hidden in Thy treasures*; by which, I apprehend, is meant much the same as that which Abu 'l-Walid understands by *צִפְנִיךָ*, viz. *those who are kept by Thee*. It is applied to the people of Israel, and the expression is similar in force to the passages: *He will hide me in the tabernacle*; *He will hide me in the secret of His tabernacle*, Ps. xxvii. 5. The words are figurative, and are an allusion to the custom which prevails in eastern countries, of showing kindness and hospitality to strangers, by taking them into the house, and manifesting for their comfort as much concern as for the most valued treasures. And so the Psalmist, to express God's tender regard for Israel, employs this designation, in order to show that it was against those who constituted as it were a part of God's household, and who had been received into the covenant of friendship with Him, that the enemy took counsel.

5. *וַיִּכְחָדוּם*. The Chald. has *נִכְכְּסֵנָם*, *let us chastise them*; but the word *וַיִּכְחָדוּם* seems to have a stronger meaning than this, viz. *to cut off, to destroy all together*; so that the nation shall no longer exist even in name, as is declared in the following part of the verse. The verb in the first instance signifies *to deny, conceal, hide*, and this is done by cutting off, destroying. See 2 Chron. xxxii. 21.

6. **נָעֲצוּ לֵב**, *they take counsel together with one heart* to accomplish their object, i. e. with the whole heart, **בְּכָל לֵבָא**, as the Chald. has rendered it. Hitzig, Zunz, and others translate **לֵב יִחָדָו** by *einmüthig*, i. e. they take it in the sense of *unanimously*.

7. There is no record in Scripture that the several people mentioned in this and the two following verses ever conspired at the same time to overturn the throne of Israel. Mendelssohn says: "It is possible that the Psalm was composed on account of the battle which has been already mentioned above, viz. in Ps. xlviii.; but that the composition of the sons of Korah was made after the deliverance from it, and the composition of Asaph at the beginning of it; and it is possible that this battle was in the days of David. In the opinion of Rabbi David Kimchi, this is the battle which is mentioned in 2 Chron. xx. 1, in the days of Jehoshaphat, when the sons of Ammon and Moab came against him, and other nations who were dwelling near were with them, although the other nations are not there (viz. in Chron.) mentioned in particular." Another opinion is, that it was the intention of the poet to refer to all the people who waged war against David at different periods of his reign. Kimchi's hypothesis is the more probable, because the preceding verses indicate a combination to subjugate the people of Israel, which actually took place on that occasion. **אֹהֲלֵי**, *tents* of put for *the inhabitants of the tents of*; see Zech. xiii. 7. **וְיִשְׁמְעֵאלִים**, *and the Ishmaelites*. They were descended from Ishmael; the Chald. has **עֲרַבְיָא**, *Arabians*, who are also descendants of Ishmael. **וְהַגָּרִים**, very probably the posterity of Hagar; and it is supposed that they were a people living to the east of Palestine in Gilead. See 1 Chron. v. 19, 20. For further particulars respecting the geography, &c., of the territory of this people, see Rosenmüller's Scholia, and Gesenius's Thesaurus, under the word **הַגָּרִי**.

8. **נָבֶל** means in Arab. *a mountain*. According to Ges. it

denotes the mountainous country extending towards the south, from the Dead Sea to Petra.

9. *זרע לְבָנֵי לוֹט*, *an arm to the children of Lot*. By the children of Lot we understand the Moabites and Ammonites, who perhaps were the principals in the quarrel with Israel, and therefore the Assyrians are described as an arm or help to them.

10. *בְּמִדְיָן*, *as Midian*, i. e. as to Midian, ל the sign of the dat. is used in the Chald. "Do to them as Thou didst to the Midianites &c." See Judg. viii. 28. *בְּסִיסְרָא בְּיָבִין*, *as to Sisera, as to Jabin*, the former was destroyed by Jael. See Judges iv.

11. *עֵינֵי דִּוֵּר*. This place is not mentioned in the narrative of the discomfiture of Jabin's host, and the destruction of Sisera; yet we read of it in Josh. xvii. 11, as forming a portion of the territory assigned to the tribe of Manasseh. Other portions given to this tribe, which we read of in the same verse, were Taanach and her towns, and Megiddo and her towns. Now in the song of Deborah, Judg. v. 19, we learn that the battle with the kings of Canaan took place in Taanach, *by the waters of Megiddo*. This relation sufficiently coincides with the statement in this verse, of Sisera and Jabin perishing at Endor; because it was in the vicinity of Taanach and Megiddo, and perhaps the most considerable place in the district. *דִּבְזָן*, *stercus, finus*; root, the obsolete verb *דָּבַז*; Arab. *دَمَن*, *stercoravit terram*. It is cognate in sense with *זָבַל*, from whence *זָבָל*, *stercus*.

12. *שְׂרָיִמָּם נְדִיבָמָם*, *make them, viz. their princes*. The pronominal affix is pleonastic, of which many instances have occurred. *זָאב* and *עָרֵב* were princes of the Midianites; see Judg. vii. 25. The personages mentioned in the next hemistich were Midianitish kings; see Judg. viii. 5, 6.

13. *נְאוֹת אֱלֹהִים*, *habitations of God*. Some critics derive *נְאוֹת* from *נָאָה*, which in Piel signifies *to desire*; and in Niph.

**נָאֵדָה**, *desirable, fair, beautiful*. In this sense the word is found in many places; see Ps. xxxiii. 1; xciii. 5, and Is. lii. 7. The Chald. interpreter, in rendering it **עֲדִיתָה**, *ornament*, evidently refers the word to this root. In Ezek. vii. 20, the sanctuary is styled **עֲדִיתָהּ**, *the glory of His ornament*. The LXX. have *θυσιαστήριον*; other copies *ἀγιαστήριον*, which the Vulgate follows. Hence they consider these words to mean *the sanctuary*, or *temple of God*, as being emphatically *the great ornament* of the Jewish metropolis. It is, however, more likely that the root is the obsolete verb **נָאָדָה**, and that it is cognate in meaning and sound with **נָאָדָה**, *to inhabit*. Hence, if **נָאָדָה** possess the same signification, the noun would be *resting-places, domiciles, or habitations*. If such be the case, then **נָאָדָה אֱלֹהִים** will denote not merely the sanctuary of God, or Jerusalem, but all other places of the land of Israel in which God was worshipped, and which may be properly termed the habitations of God. Indeed the habitations of God may denote the whole of *the Holy Land*.

14. **שִׁיתָמוּ כַּנְּלִיָּלָה**, *make them as the whirlwind*. The word **נְלִיָּלָה** signifies primarily *a wheel*, from **נָלַל**, *to roll*, and thence *a whirlwind*, Ps. lxxvii. 19; also *chaff*, Is. xvii. 13. In the first of these senses it is expounded by all the ancient translators. It is probable that they considered the term to have reference to the wheel used in husbandry for threshing the corn and beating the straw into small pieces. In Is. xxviii. 28, we read of *the wheel of his cart*, used with reference to threshing purposes. The Pathach under the ך of similitude, shows the article to be understood, and therefore **כַּנְּלִיָּלָה** is not the object, but the subject of some verb not expressed. Others prefer the sense of *whirlwind*, and understand the petition to be: “that as the whirlwind revolves round and round, stirring up everything in its course, and rests not, so may the enemy be continually pursued and find no rest.” The Pathach under ך is equally suitable for this sense of the word as for the former; whereas if the meaning of *chaff* be adopted, it ought rather to have a Sheva. The advantage of the sense of

chaff consists in its nearer conformity with the laws of parallelism.

15. הָרִים, *mountains*. Geier is of opinion that volcanic mountains are here alluded to, which the flame may be said to burn; but it is more probable that the Psalmist is invoking the power of God to be exercised on His enemies, in as signal a way as that power would be exhibited, if mountains were burnt with fire. See Deut. xxxii. 22, and a similar fig. in Ps. xcvi. 5.

17, 18. The Psalmist in the first of these verses prays for the severity of God's judgments upon his adversaries, that thus they may be brought to acknowledge His power and their subjection to Him. In the second, he prays that justice may be allowed to take its course, no doubt to act as a warning to all who array themselves against the most High.

19. The simplest and best rendering of this verse appears to be that of Aben Ezra, who supplies אֱלֹהִים to שֶׁכֶּךָ, so that it is: "And they shall know that Thou alone, whose name is Jehovah, art most high over all the earth." Delitzsch takes אֱתֶה, שֶׁכֶּךָ, יְהוָה and לְבָרְךָ in apposition.

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PSALM LXXXIV.

THIS Psalm in its subject-matter resembles the 42nd, and was probably composed on a similar occasion. The sacred poet paints in lively colours the pleasures of devotion in the house of God, and expresses, in the earnest language of one obliged, for causes not specified, to seek safety in a distant land, the longings of his soul to participate in the



public services of religion. *My soul longeth, &c., my heart and my flesh cry out, &c.*

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2. מִשְׁכְּנֹתַי, *thy habitations*. The plu. number is employed according to Mendelssohn (see his Beor on Ps. xliii. 3), because the tabernacle was not fixed, but removed from place to place, to suit the convenience of worshippers. Others suppose that the plural denotes the different parts of the tabernacle. It may denote emphasis; a sort of *pluralis excellentiæ*, agreeably to the custom of the Heb. language: see Ps. xli. 5.

3. The terms employed in this verse are very eloquent, and express in the strongest possible manner the pious emotions of the Psalmist's soul. יִרְנְנִי, *cry out continually*. Such, according to Mendelssohn, is the force of the fut. in this place. דִּרְכָם לִרְנֵן תָּמִיד, "their custom is to cry out continually." But it is better to regard the tense as imperf., and as equal here to the pres.

4. The Psalmist compares his condition with that of the birds, and says, that he is deprived of those enjoyments which are possessed by the fowls of heaven; "for they," says the Psalmist, "can find a place, where they can make their nests and bring up their young; but I am denied access to Thy altars, O my God, and these constitute the habitation where I desire to rest." מִזְבְּחֹת, *altars*, are put for the whole house; for in consequence of the frequency of the sacrifices, it was impossible for birds to make their nests upon the altars. That they were, however, accustomed to build in the temple, see Bochart's Hieroz. ii. p. 592; also De Sacy's Chrest. Arabe, tom. iii. p. 76, and the Asiatic Journal for August, 1838, pp. 206, 214. The Jews, indeed, deny that birds ever lived in the temple, or were seen on its roof; for they say that the top was constructed with the especial object of preventing any such circumstance occurring; but in the description of the temple,

which we have in the first book of Kings, there is no allusion to anything which would support this statement. A proposal made by some is to supply before אֶת־מִבְדָּוֶיִךָ the verb in the beginning of the verse, changed from the 3rd to the 1st pers. Perhaps the emotion of the Psalmist's mind would be more accurately exhibited if some appropriate verb be understood, and not expressed; thus, "*The sparrow even hath found,*" &c.; "*I—Thy altars, my king, and my God;*" i.e. my great object is to find Thy altars, &c. If, however, *Thy altars* stand for *Thy house* (see above), this proposal is unnecessary. דָּרֹר, *the swallow*. The LXX., Syr. and Targum, have rendered it *turtle-dove*, as if they considered דָּרֹר to be equivalent to תֹּר. Aquila has στρούθος, and so have all the old translators in Prov. xxvi. 2, where this word is found.

5. In the structure of this Psalm there seems to be a division into four parts, of the second of which this verse is the commencement. The Psalmist in the preceding part had been describing his own feelings with respect to the house of God; now he proceeds, as far as to the 9th verse, to indulge in the expression of general sentiments applicable to all mankind. From the 9th to the 12th he returns to the contemplation of his own state, offers up a prayer for God's attention to his case, and states how infinitely he prefers the house of God to the dwellings of the wicked. Then the 4th part deals in general declarations. עַד, *yet, assiduously, constantly*; כָּל יְמֵי, *all the days of their lives*, as Kimchi has it.

6. The pron. אֲשֶׁר is to be understood before עַד and מִסְלֹת. The expression מִסְלֹת בְּלִבָּם is translated by the Chald., according to the meaning of, *in whose hearts is confidence*. It is consequently supposed that מִסְלֹת, which denotes *high and strong ways*, is used figuratively for *firmness and confidence*; or that the reading was כְּסָלֹת. *The high ways* must mean the ways leading to the sanctuary. *In whose hearts are the highways*, i.e. who long for the highways to the sanctuary.

לֵב is sometimes used as the seat of the affections and emotions.

7. בִּבְכָא. The root is the obsolete verb בִּבְכָא, which is equivalent to בִּבְכָה, *flevit, lacrymavit*. There is a valley called وادي البكا, *Wady El-Baka*, in the neighbourhood of Mount Sinai, mentioned by Burckhardt in his Syrian travels. The situation of this valley, however, is against the supposition that it is the one here alluded to by the Psalmist. By some persons, בִּבְכָא is supposed to have had its name from its abounding with *mulberry-trees*, עֲצֵי הַבְּכָאִים; see 2 Sam. v. 23. But perhaps the word בִּבְכָא, describing the nature of the soil in which mulberry-trees were accustomed to grow, has given rise to the signification of the term בְּכָאִים. The districts selected for the growth of mulberries were perhaps valleys, or low and marshy grounds; and therefore, passing through a valley of mulberry-trees, would be the same as passing through a low marshy place; and this is all we want to know of the import of the word. מוֹרֵד, the root is יָרָד, the primary signification of which is, *he cast*; a signification unknown to the cognate languages, except the Ethiop. From thence it is used in the sense of *to scatter*, and thence *to moisten*, i. e. *jecit, vel sparsit aquas*; and so we obtain the noun מוֹרֵד, to mean *the early rain*, i. e. the rain that comes at the time of sowing the seed. According to some persons, the sense of the whole verse appears to be thus: "They will make this valley of weeping, or mulberry-valley, a spring, i. e. they will drain, and so make it passable, even when the fall of the early rain has swollen the pools and filled them to the highest; and thus are they able to travel to Jerusalem, and be present at the sacred assemblies." According to this, בְּרִכּוֹת stands for בְּרִכּוֹת, *pools*. There are others who suppose the valley of weeping to represent figuratively dry and sterile ground; the travellers who are bent on going to Jerusalem pass through such a dis-

trict, without any thought of their privations and sufferings, God's grace, figured by the early rain, covering them with blessings.

8. Mendelssohn explains the verse in the way of paraphrase thus: "*They will go from strength to strength*, i.e. in consequence of the greatness of their desire they will continually increase in strength in going, and will not be wearied, until that every one of them appear before God in Zion, the place of their seeking, and there they will delight themselves greatly."

10. The LXX. and other ancient translators have taken מִלְּנִי as the vocative; and so have Hupfeld and Delitzsch. Aben Ezra and others make מִלְּנִי to be the accus., "our shield, i. e. the king."

11. וְ, *for*. This particle connects the verse with the preceding; for this passage explains the reason of the earnest request expressed in the 9th and 10th verses, viz. because one day in the courts of the Lord is better than a thousand in another place. הַקִּיפֹּה, *to be a door-keeper*; it is the Hithpoel form from the verb סָפַח, which is not found in the Hebrew Scriptures; but the noun סֶף occurs several times, and has the meaning of *threshold*. Hence our word would strictly mean *to sit at the threshold*, which, says the Psalmist, he would prefer to the most prosperous worldly condition of those who are kept at a distance from it. דָּוָה, *to dwell*. It occurs in Hebrew only in this place, but in Chald. it is found in Dan. ii. 38; iv. 9, 18. Sam. אָרָא, *habitat*.

12. שֶׁשֶׁשׁ, *sun*. The term is here used figuratively for God's providence and goodness, as is manifest from its connexion with מִן the following noun.

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## PSALM LXXXV.

THIS Psalm begins with a thanksgiving for God's mercy to His people in having brought them from captivity, and continues with a prayer that the work of deliverance so successfully begun may be continued till it be successfully completed. The pleading with God consists of direct prayer and of interrogatories. It is evident that notwithstanding the deliverance from captivity, at the particular time when the Psalm was composed, the Israelites were still experiencing great trouble. At the conclusion the Psalmist proceeds to describe the blessedness of a nation that feareth God and doeth righteousness.

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2. The 2nd, 3rd, and 4th verses contain a grateful acknowledgment of the mercies and the deliverance, which the people of Israel had just experienced.

3. *The forgiving their iniquity, and covering their sin,* are expressions of the same import as that of the former verse, viz. of their having been brought back from captivity, and that so far their iniquity and their sin were condoned. The Jewish Rabbis affirm that *captivity* is a mode of expiation, and that, consequently, a return from thence was a sure indication that the sin for which it was inflicted was forgiven. Abarbanel, in his comment on Lev. xvi. 5, says that this mode of expiation was shadowed forth in the scape-goat; for at the 21st verse of that chapter it is said: "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, &c., putting them upon the head of the goat. And the goat shall bear upon him all their iniquities into

a land of separation," ver. 22. Hence, therefore, it is argued, that on their return from captivity persons no longer bear their sins, for which, like the scape-goat, they were sent into a strange land for the express purpose of atoning, i. e. their sins on their return are forgiven. This is fanciful. See note to Ps. xxxii. 1.

4. אָסַפְתָּ, *Thou hast collected*; אָסַף means *to collect*, then *to collect oneself*, i. e. *to contract*, Gen. xlix. 33; and then *to take away*, the meaning of the verb in this verse: see Is. iv. 1.

5. שׁוּבֵנוּ. The Chald. has rendered it by לְוִתְנָא, *turn to us*. עִמָּנוּ, *against us*. עִם does not always express companionship, but the reverse, as in Ps. xciv. 16.

7. The verb הִשְׁוִיב is here adverbial to הִתְחַיֵּינוּ. The ו pre-fixed to עִמָּךְ, has the force of *that*. So Luther, "Dass sich" &c.

9. The Psalmist imagines that he shall hear the voice of the Lord God in answer to the prayer contained in the foregoing verses. וְאַל יָשׁוּבוּ לְכַסְלָהּ, *and let them not return to folly*. The LXX. have καὶ ἐπὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν, which the Vulg. substantially follows; and this reading is more suitable to the former part of the verse. The Chald. and Syr. have rendered it agreeably to the present Hebrew text.

10. כְּבוֹד, *glory*, i. e. the majesty of God. The hope is that the majesty of God may again be visibly present to them, as it was in former times, either in the tabernacle or the temple. The infin. לִשְׁכֹּן appears to have the force of a fin. verb; or it is governed by קָרוֹב in the former hemistich.

11, 12. חֶסֶד וְאֱמֶת, "*mercy and truth will meet together*; when Israel speaks the truth, mercy from heaven shall come to this people, and when they do righteousness, then there will be peace from the Holy One, blessed be He! These shall embrace one another." Rashi. God is ready to perform His part in the covenant of mercy, if His people only continue their fidelity to Him; i. e. when there is truth or fidelity on the one part, there will be mercy on the other; and again, if the people be righteous, there will be peace from God.

## PSALM LXXXVI.

THIS Psalm was composed in some period of great distress of the author, and contains a mixture of earnest prayer, of full confidence in God's goodness and power, and of resolution to persevere in His worship and service. Hengst. has shown satisfactorily, I think, that it is a Psalm of David, and that it most probably refers to the dangers to which he was exposed in the time of Absalom.

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2. אֲנִי פִי־יָדָיִם, *for I am pious*. The term פִי־יָדָיִם is employed in the 16th Psalm as a designation of Christ, *the Holy One*; and it is stated in the note at that place to have been an ancient Rabbinical title of the Messiah. By some persons it is consequently supposed that פִי־יָדָיִם is inapplicable to David. By the Romanists this passage is made use of in support of their doctrine of the merit and dignity of good works. The word, however, besides being an epithet of the Messiah, has another usage, and one which accords with this place, viz. that of *good, pious, devoted to the service of God*; and in this sense the Psalmist may use it in speaking of himself. In Prov. ii. 8 we have, "He will preserve the way, יִדְרֹג, *of His pious ones*," which by the LXX. is translated εὐλαβουμένων αὐτόν. Again, in Ps. xxxii. 6 the word occurs in the sense of *a pious, or godly man*, and the passage contains a promise that God will grant the request of such a one when he prays to Him. Hence, when it is employed to express a person who lives in the fear of God, and who humbly addresses his prayers to Him, the Psalmist or any person can apply it to himself, just as well as he can speak of his own trusting in God. In this way it is said, in Ps.

cxvi. 15, that *precious in the sight of the Lord is the death of His holy ones*, חַסִּידָיו. The remark of Hupfeld seems good. It is that the Psalmist, in using this term, *makes no appeal to his virtue, or piety, but to his belonging to the people of the covenant*. See Ps. lxxxv. 9. "*Beneficiarius*." Geier.

8. בְּאֱלֹהִים, *among the gods*. "Nempe fictitios gentilium, quibus nomen hoc tribuitur non ex veritate, sed hominum crasse errantium opinione." Geier. The Targum has אַנְגְּלֵי מְרוֹמָא, *angels on high*; but the context makes it more probable that the gods of the heathen are meant, as the mention of *all nations* in the next verse seems to testify. וַיֵּאֵן בְּמַעֲשֵׂיךָ. The expression is elliptical, when written in full the meaning will be, that there are no works as Thy works. See Psalm cxxxvi. 4.

11. יִחַד לִבִּי, *unite my heart*, i. e. bring together all wandering thoughts, all distracted feelings, and unite them so that the heart may present but one thought, one emotion, and that for the fear and service of Thy name. The LXX. for יִחַד read εὐφρανθήτω, as if they considered the root to be יָחַד, *to rejoice*; but the punctuation in that case of the apocopated fut. would be יִחַד; see Job iii. 6; not to mention that the sense of *to unite* is more suitable. לִירְאָה is supposed by some to stand for לִירְאָת, a noun in the construct. form; it is, however, a verb in the infin.

13. מִשְׁאֹל תַּחְתִּיתָהּ, *from the lowest hell*. This strong figure is employed by the Psalmist to represent the magnitude of the danger from which God had been pleased to deliver him.

14. עֲרִיצִים, *violent*. The word in the first instance signifies *to strike terror into*, and then *to be violent*.

16. תֵּן, *give*. The imper. for תֵּן. The ה is paragogic.

17. אֹת, *a sign*; i. e. give a public and an undoubted proof of thy favour to me, so that my innocence may be established in the opinion of every one; that my enemies also may see it, and may be ashamed of their own conduct.



## PSALM LXXXVII.

WE find celebrated in this Psalm the distinctions of Zion, as being the chosen place of God's residence, and as the mountain upon which the people of the whole country were wont to assemble for Divine worship. Individuals were also gathered from other nations, even from Egypt, Philistia, and Tyre, into the Jewish fold; and this circumstance contributed in a most important degree to increase its glory. The Psalm may be, and by some is, regarded as a prophetic description of the Christian Church originating at Jerusalem, and receiving into its bosom the nations of the Gentiles. Such an application is in harmony with other prophetic descriptions of Messianic times. See Is. ii. 2, 3, &c. A flourishing condition of the country must have given rise to this Psalm, and such a condition existed in the times of Hezekiah.

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1. יִסְדָּתָהּ, *His foundation*. We have here a pronominal affix without any antecedent noun. Some Hebrew interpreters suppose this first verse to be a part of the title, and in this case the antecedent would be מְנוּחֹת, or שִׁיר, or both taken conjointly: *a Psalm, or song, the foundation, or beginning of it*, is on the holy hills, viz. the broad ridge on which was Jerusalem. But as it is generally agreed that the headings form no portion of the text, we can, in consequence, hardly suppose that this verse belongs to the title, inasmuch as there is no doubt

that it is a part of the text. It is therefore more probable that the affix is referable to **דִּהָה** of the second verse. The abruptness of such a commencement is consistent with the practice of Hebrew poets. Instances of this sort we have noticed in preceding Psalms. The fem. form **יִסְתָּה** is found only in this place.

2. **שַׁעַר צִיּוֹן**, *the gates of Zion*. Kimchi understands *the places of judgment*; but it is more likely that the expression denotes the whole city of Jerusalem, as comprehending all that is within the gates and walls. See Ps. ix. 15; cxxii. 2. So Hupfeld. This city the Lord loveth, and hath chosen in preference to all the habitations of Jacob, i. e. to all the other parts of the Holy Land.

3. **מְבָרַךְ**. Michaelis proposes to punctuate this word as if it were Piel, viz. **מְבָרֵךְ**, and this is approved of by Dathe, who has translated this hemistich: "*Eximias tibi dat promissiones.*" The Chald. and other ancient versions take the participle passively, as we read it. The noun plu. fem. **נִבְרָוֹת** may be received adverbially. The city of God was spoken of gloriously, as possessing more celebrity than any other city of the world, because of its being honoured with the Divine presence, and because of the many signal manifestations of God's interposition in its favour. But **נִבְרָוֹת** is to be taken as a noun, and we have a plu. noun fem. as the subject to a part. sing. masc. See Gen. i. 14, and Job xlii. 15; and other examples quoted by Hurwitz in his Heb. Gram., p. 227.

4. **רִהַב** is a title of Egypt. In the Targum it is rendered **מִצְרַיִם**, *the Egyptians*. There is no doubt that the word denotes the country, and not its inhabitants, as appears from the other proper names occurring in the verse. The reason of the appellation **רִהַב** is, according to Mendelssohn, in the Beor, because that the Egyptians were **בְּעָלֵי דָחַק וְנֹאמָה**, *lords of strength and pride*, i. e. strong and proud. **כּוּשִׁי**, *Ethiopia*. The Ethiopians are called Cushites by Josephus; and the queen of Ethiopia, in

the Peshito version of Acts viii. 27, is called **מַלְכָּא דְּחִמְתָּא**. **לְיָדְעָא**, among those knowing me. **ל** has this meaning, viz. among, in Ps. xxv. 14. **יָדַע** is to know, in the sense of to approve of, or to love: see the last verse of the first Psalm. **וְהוּא יֵלֵד שָׁם**, this (person) is born there. If the Psalmist be speaking of the state of things as they existed under the Old Dispensation, the drift of the verse may be this. Having previously described the glories of Jerusalem, and its superiority over the rest of Judea, he here makes mention of the most noted, at that time, of other countries; and says, that from them individuals spring up who know and love the true God, and embrace the faith and worship of Israel. The passage seems thus to contain an allusion to the proselytes. Or the last words may be taken in apposition with **יָדַע**, both expressions having reference to proselytes; and **יֵלֵד** is technically applied to proselytism in the works of many ancient Rabbis. A person on embracing the Jewish religion was said to be born again, and to become as a little child. In the Talmud there is the following passage in illustration of this subject: **נֵר שֶׁנִּתְּנִייר בְּקֶמֶץ שֶׁנּוֹלֵד דְּמִי**: “a stranger when he becomes a proselyte is as a little child who is just born.” The receiving of proselytes into the Jewish Church took place most probably at the time the Psalm was composed. It is, therefore, highly probable that the Psalmist is making the reception of proselytes to the religious privileges of the Jews the subject of his discourse in this and the following verse.

5. **לְצִיּוֹן**, concerning Zion. The **ל** has the force of concerning. See Ps. iii. 3; xxii. 31. **אִישׁ וְאִישׁ**, man and man, i. e. every man, i. e. every inhabitant of Zion, and of the country in which Zion was situated. **יֵלֵד בָּהּ**, is born in it. The verb is employed in the same sense as before. The bearing of the passage appears to be, that those of other countries, who were brought to the faith of the true Israel, were said to be born in Zion, all people, indeed, who served the one God, and embraced, or were

brought up in the true religion, were said to be born there, that being the seat of the true faith and the place of its origin.

6. יִסְפֹּר, *will number*. An allusion to the custom of kings numbering their subjects, and preserving a register of their names; so Jehovah is here said to make a register of those strangers or foreigners who become subjects as it were of His spiritual kingdom. The Syriac has translated the next two words by כְּסֵפֶר כְּסֵפֶר, *in the book of the people*. The Chald. has expressed the signification more largely: סִפְרָא דִּי מְכַתְּבִין בֵּיהּ חֲשֵׁבִין כָּל עַמְמֵיָא, *the book in which are written the numberings of all the people*.

7. וְשָׂרִים בְּחַלְלִים. The expression is elliptical, and the modes of explaining it are various. The Psalm declares the praises of Zion, and the intention of the sacred penman is probably to assert that at Zion there are singers as well as performers on instruments of music, to celebrate the glories which are here described. *Both singers and players on the flute*. Words thrown abruptly into the Psalm, and conveying no distinct idea themselves; but by the aid of the context the import of them may be understood. Some translate חַלְלִים, *dancers*. כָּל מַעְיְנֵי בְּךָ. These words are usually translated, *all my fountains are in Thee*. But the objection to this rendering is that the signification of it does not appear sufficiently obvious. Mendelssohn has translated the phrase thus: "Meine Gedanken alle von dir." In illustration of this version it is observed in the Beor: "After he (the poet) mentioned the first particular, praising the holy city, he returns to finish with a generality, saying, *All my thoughts are of Thee*." He would thus derive מַעְיְנֵי from עַיִן, *to eye*, and that enviously, as Saul eyed David. Hence מַעְיְנֵי, *my eyeings*, when applied to the mind, would convey the same idea as *my thoughts*.

## PSALM LXXXVIII.

THE language of this Psalm is that of a person plunged in the deepest sorrow, a sorrow that is not relieved from beginning to end with one ray of hope. By the early Christian commentators, this Psalm is thought to contain the utterance of the suffering Messiah; like the first twenty-one verses of the twenty-second Psalm. I have only to say in regard to this interpretation, that I do not myself see in the language of the Psalm any thing really inconsistent with it. "The argument of this Psalm," saith Augustine, "is the complaint of a man extremely afflicted, viz. of Christ suffering." It is appointed by the Church to be read on Good Friday.

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1. The word מְחִלָּת occurred in the title to Ps. liii., and is noticed in the Introduction; but the following term לְעֹנִית, since it is not to be regarded as the name of a musical instrument, may be spoken of here. The LXX. and Vulg. are correct in respect to its meaning; the former having translated it by ἀποκριθῆναι, and the latter by *ad respondendum*. It would seem that the construction of this Psalm is such, that the choir divided into two portions, might chant the different verses so that they should correspond to and answer one another. We find that, on examining the Psalm, it consists of two great divisions; the first reaching to verse 9, and the second beginning at verse 10, and continuing to the end of the Psalm; we perceive also a close correspondence in the several verses of the respective parts. See for instance, verses 2 and 10, 4 and 11, 7 and 12, 8 and

14—16, and 9 and 19. The analogy is so obvious, that there can be no doubt it was especially designed; and it is probable that one portion of the choir went through the first 9 verses, beginning with the 2nd, and the other portion of it sung the remainder of the Psalm, the number of lines or measures being the same in each division.

2. יום. The prefix ב is understood here: see Ps. xx. 2, 10; xxvii. 5. There is a difficulty in the Heb. text. The following emendation of Dr. Weir in "The Academy," April 15th, 1871, appears deserving of consideration. He proposes to read the Hebrew text thus:—

יְהוָה אֱלֹהֵי שׁוֹמְרֵי יוֹם  
צַעֲקוֹתַי בַּלַּיְלָה נִגְדָּד

"A very slight alteration (viz. the omission of the initial ' of יִשְׁמְרֵנִי, which may have been but a repetition of the final ' of אֱלֹהֵי), removes the faults of grammar and rhythm, restores the parallelism, and brings the verse into harmony with other similar passages in the Psalms, such as xxx. 3." The Psalmist says that he had no period of rest and freedom from the evils with which he was afflicted; but that, night and day, he was constrained to cry out.

4. שָׂבַעָה, is *satiated*, i. e. my soul is *entirely filled* with sorrows. Christ said of Himself in Matt. xxvi. 38: "My soul is exceeding sorrowful, even unto death."

5. נִחְשַׁבְתִּי, I am *counted*, or *reckoned*. If the Messiah be the speaker here, He says that He was reckoned or numbered with those who went down to the pit, with those who have no power to save themselves from death. In the history of the crucifixion we read, that the people shook their heads at Him, saying, "He saved others, Himself He cannot save." He was so *reckoned*, or *considered* only; for He Himself declared, that He could command twelve legions of angels, and at once set at nought those who were compassing His life.

6. חֶפְזִי. The primary and usual meaning of this word is *free*, in opposition to *servitude*. "This noun is in general used in the way of glory and exaltation, as, *And the servant is free from his master*; and *His family shall be made free in Israel*." Mendelssohn's Beor. But it also possesses the sense of the Arab. خَفِى, viz. *prostratus, infirmus, debilis fuit*; and thus we find it in 2 Chron. xxvi. 21, where of Uzziah, who was a leper, it is said, that he dwelt in בֵּית חֶפְזִי, *the house of infirmity*, or the house which is set apart for the abode of infirm people. So Juda Ben Karisch, as quoted by Ges., observes, that the Arabs call the house in which widows in the time of mourning reside الخفا, i. e. *domus infirmarum*. Dathe approves of this rendering, having in his translation, *Ego ut mortui debilis*. Perhaps, however, a sense nearly allied to the first of these is the most suitable to the passage. Being *free* from anything, implies being *separated from*, and hence being *deserted*, or *abandoned*. This, according to Kimchi, is the meaning of חֶפְזִי in the passage in Chronicles above quoted: "The house is so called because the inmates are separated from others." The Chald. has the same notion; for in the passage quoted, the version states that "the lepers dwelt בֵּר כֶּן יְרוּשָׁלַם, *out of Jerusalem*." And in this passage, the idea of *separation*, or *abandonment*, is adopted by Luther, whose translation is as follows: "Ich liege unter den Todten verlassen." The latter part of the verse, wherein the slain are spoken of as being remembered no more by God, speaks of them with reference to this life, as being no longer objects of God's providence upon earth. The Psalmist speaks of himself as being the slain. To be cut off from the hand of God, says Hengst., "is to be made away with in a violent manner." The Messiah was abandoned among the dead; He was *slain*; He met with a violent death. There is an intimation in the words לֹא יִזְכְּרָתֶם עוֹר that the speaker regarded death as the extinction of being. If the speaker be the Messiah, He would not so regard it; but yet He would speak of death only according to the light of the time.

7. The declaration of the preceding verse is here continued, only it is expressed in still more definite terms. שִׁתַּנִּי וְנָרַ, *Thou hast placed me, &c.* "Posuisti me in lacu novissimo." Jerome.

8. סָמְכָה from סָמַךְ, *to lean against, to sustain, to prop up.* So Ethiop; see Ludolph's Lex., p. 150. It is usually applied in a good sense, viz. *to sustain, or assist*; but also occurs in a bad one, *to lean against, to press upon*. In this latter signification we find it in this verse: "Thy wrath presseth upon me." See Ezek. xxiv. 2: "The king of Babylon pressed (סָמַךְ) upon Jerusalem." עָנִיתִי, *Thou hast afflicted*, viz. me with all Thy breakers. The accus. נִי is wanting to the verb; see Ps. lxxviii. 28, where a like ellipse exists. כָּל-מִשְׁבְּרֶיךָ, *all Thy breakers*, represent emphatically all kinds of affliction, so that there was nothing left in the way of trouble or calamity which the speaker in the Psalm was not made to suffer.

9. הִרְחַקְתָּ מֵעֵינַי, *Thou hast put my acquaintance at a distance from me*, i. e. my sufferings which Thou hast imposed have made my friends turn away from me. The Messiah might have said this, for during His passion, and on the eve of His crucifixion, He was deserted by His disciples. "All the disciples forsook Him, and fled." Matth. xxvi. 56. "He says this, because at the time of His suffering all persons deserted Him; and see in what manner even now the Jews abominate the name of Christ." Athanasius. Human friendships are strong or weak according to the prosperous or adverse circumstances of the persons on whom they are bestowed; and the conduct of our Saviour's disciples is but a sample of the general conduct of mankind, whenever it is submitted to a similar test.

10. עֵינִי, *mine eye*. "Videlicet uterque, per enall. numeri." Geier. שִׁטְחֵתִי, *I have stretched out*. Piel only here.

11. רָפָאִים. The LXX., deriving this word from רָפָא, *to heal*, have translated it by *iatrioi*, and the Vulgate by *medici*.



The Syr., however, has גִּבּוֹרִים, *strong men*, or *giants*, which is one of the senses of רִפְּאִים. The Chald. has rendered it by גוֹשְׁמִיָּא דְאַתְמָסִיאָא בְּעַפְרָא, *bodies which are resolved into dust*. It is usual to refer this word to the root רָפָה, the ה being changed into נ. Instances of this change we have met with. See Ps. lxxxiv. 7, and elsewhere. According to Fürst, one meaning of רָפָה is *to darken*; Judges xix. 9; whence רִפְּאִים, *shades of the departed*; רָפָה is also *to excite fear*; hence רִפְּאִים, *giants*, who excite fear from their great size. Again רָפָה signifies *to heal*, Job v. 18; as רָפָא. See the rendering of the LXX. יָקוּמוּ, *shall rise*. There is not a reference in this word to the resurrection; the Psalmist rather speaks of what takes place after death. The correspondencies between the 2nd part, beginning at v. 10, and the 1st, pointed out in note to v. 1, if examined, will clearly indicate what is to be inferred from this and the two following verses.

13. בְּחֹשֶׁךְ, *in darkness*. Chald. *in the darkness of hell*.

16. The language of this verse, if applied to the Messiah, marks the great intensity of His sufferings, and predicts what proved true, viz. that His trials were not confined to the last few days of his sojourn on earth; but that probably from His youth, and certainly from the time He commenced His ministry, His life was distinguished by trouble, by opposition of the world, and by peril. אִפְתָּה a ἀπαξ λεγόμενον, which the Chald. translates by מְעִינָה עָלַי, *a burden upon me*; a sense suitable to the passage, but not supported by any etymology. Aben Ezra says, "it is from the root פָּן, as אֵעֶלָה is from עָל, and תְּדַוֵּנוּ from דָּן, and that the meaning is the same as אִפְתָּה." For this, however, there is no authority. The root most probably is פָּן, and that it has the same signification as the Arab. افس, viz. *infirmia mente et consilii inops fuit*. Ewald has, *Ich muss schwindeln*. Olshausen and Hupfeld read אִפְתָּה.

17. צַמַּתְתֵּנִי, *have cut me off*. "The reduplication of the radical ח is probably to give intensity to the sense; כִּרְתוּ אֹתִי

כריתות רבות, *They have cut me many cuttings, i. e. they have entirely cut me off.*" Mendelssohn's Beor.

19. מִיָּדַעַי מְחֹשֶׁךְ. The LXX. have translated the last of these words by ἀπὸ ταλαιπωρίας, *from wretchedness*, as if they understood the Hebrew word to be מְחֹשֶׁךְ. It is, however, a noun in apposition with מִיָּדַעַי, the logical copula being understood. *My acquaintances are darkness, i. e. I cannot see them.*

## PSALM LXXXIX.

THIS Psalm consists of two parts, the first of which goes down to the 38th verse inclusive. In this portion the author praises God for His great goodness to the people of Israel, but more especially for those promises connected with the Messiah which had been made to the house of David. It is necessary to study this Psalm diligently and without bias, in order that one may satisfy himself as to the degree in which a reference to these promises exists. Many of the expressions are almost identical with those we met with in the 72nd Psalm, which cannot be rendered applicable to any other personage or subject than Christ. Ancient expositors, both Jewish and Christian, have united in assigning a Messianic sense to the Psalm. It has been appointed by our own Church to be read on Christmas-day. The second part contains the strong language of complaint, and shows that the sacred writer lived

at a period when his nation was greatly depressed, and perhaps in captivity; and he therefore almost despaired, in common with his countrymen, of the fulfilment by God of those promises by which their hopes had been inspired. See the remarks on verse 39.

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2. For **וְדָרַךְ**, the LXX. read **דָּרַךְ**, which reading is followed by St. Augustine; but the Vulg., and also Symmachus and Aquila, have translated according to the present text. **עַל־מֵלֶךְ** here is a noun having the force of an adv. We have met with other instances of this use of nouns. Luther has *ewiglich*.

3. **אֶמְרֵי**. The speaker in this part of the verse Dr. Hammond supposes to be God; but it may have been said by the Psalmist to himself, whilst he was contemplating the Divine mercies; the latter hemistich was evidently so spoken. **אֶמְרֵי** will be *I said*, viz. to myself, *I thought*. **עַל־מֵלֶךְ** is again adverbial. **יִבְנֶה**, *shall be built up*, i. e. confirmed, or established. The two words are equivalent to saying, *shall endure for ever*. In the next portion of the verse the immutability of God's faithfulness is declared to be equal to that of the heavens. **בְּרָקִים . . . שָׁמַיִם**, *the heavens . . . in them*, i. e. *in the heavens*. So in Ps. lxxii. 5, we have, They shall fear Thee, **עַם שֶׁשֶׁן**, *with the sun*, i. e. as long as the sun endures: see the note to that passage. "As the heavens endure for ever, so Thy faithfulness endureth." Aben Ezra.

4, 5. In these verses God is the speaker, and they are supposed by Geier and others to refer to the promise of Jehovah made to David through Nathan the prophet, of the blessings and benefits to be conferred on his seed. The language of these verses is such as to lead the reader to consider what has been recorded in 2 Sam. vii. 12, 13, and 1 Chron. xvii. 11, 12. In these passages Solomon is meant as he who should build the

house; but Jehovah's promise to David, "I will establish the throne of his (the seed of David's) kingdom for ever," is of the same description as that made to Abraham, viz. "In thee and in thy seed shall all the families of the earth be blessed." It is also agreeable to many other expressions we have met with in the Psalms besides this passage, describing the eternity of Messiah's reign. Many of the ancient Jews refer the Psalm to the Messiah, and so do also the Latin and Greek fathers. Eusebius, following the LXX. in considering בְּרִדְרִי plural, says that "the *elect* are Abraham, Isaac, and Jacob; and that promises similar to those which were made to these patriarchs were also made to David in the books of Kings and Chronicles."

6. שָׁמַיִם, *heavens*, may mean here the natural heavens, i. e. the sun, moon, and stars, as in Ps. xix. 2, where the heavens are said to declare the glory of God; or the term may be used by the figure metonymy for *celestial spirits*, or *angels* (see Job xv. 15); and this accords with the second member, where קָהָל קְדָשִׁים is usually rendered *congregation of angels*. See Hupfeld's note on this verse in which a similar explanation is given. פְּלִיאָה Geier applies to Christ in the same manner as פְּלִיאָה in Is. ix. 5; but the parallel word in the next hemistich is opposed to this application.

7. בַּשָּׁמַיִם, *in the cloud*. The sing. is used here, and in verse 38. In other places the plu. is employed poetically for the heavens. יַעֲרֶה, *can be compared*. עָרָה is *to dispose, put in order*; and with ל following it, signifies, says Gesenius, *zusammen stellen mit etwas*. See Ps. xl. 6; Is. xl. 18. בְּבָנֵי יְהוֹשִׁעַ, *among the sons of the mighty*. See the note to Ps. xxix. 1. The Syr. has כְּחֵב קְדָשִׁים, *among the angels*.

8. רַבְּהָ is by Rashi taken as an adj. to סוֹד. "In the great counsel of angels," is his rendering of the latter part of the first hemistich. In this case, ה must be paragogic.

Instead of making it an adj., it will be better to take it as an adv. equivalent to **נִמְאָד**; “God is *greatly* to be feared.”

9. **נִבְּיִר**, *mighty*. This adj. is of the form **נִבְּיִר**. It does not exist elsewhere, but it has the same origin and sense as **נִסְיִן**, *mighty*: see Amos ii. 9. “The form of **נִסְיִן** is the same as **נִבְּיִר**, **נִדְּיִר**, and is not construct,” Delitzsch observes. He calls the word a Syriasm, for the verbal stem he says is the Syriac **ܢܡܝܪ**. Of the latter clause, the ancient interpreters considered it as separate from the former part of the verse: thus the LXX. have *καὶ ἡ ἀλήθειά σου κύκλος σου*, and the Vulg. “Et veritas tua in circuitu tuo.” The Chald. and Syr. have the same. The sense appears to be that on all sides are infallible evidences of Thy truth and faithfulness, both as regards Thy promises of grace, and also of Thy threats of judgment.

10. The Psalmist having been engaged in describing the attributes of God, proceeds to speak of His power in restraining the raging of the sea. The verse alludes, probably, to the manifestation of this power in dividing the Red Sea, so that the Israelites were enabled to escape from the oppression of Pharaoh. **נִשְׁבָּה**, a gerund; “when it lifts up, viz. its waves.” The form is found only here, and is supposed to stand for **נִשְׁבֵּה**, or **נִשְׁבַּח**, i. e. to be another form of the infin. of **נִשְׁבַּח**. **תִּשְׁבְּהֵם**, *Thou restrainest them*. See note to Ps. lxxv. 8, where **שִׁבַּח** occurs in this sense.

11. In this verse there is a reference to the destruction of the Egyptians, when they were in pursuit of the Israelites: see Is. li. 9, where the miracle of dividing the sea, and God’s judgment on the Egyptians, are also mentioned together. **דָּכָאתָ**, *Thou hast crushed*. This word is in sense and punctuation identical with **דָּכִיתָ**. The pronunciation being the same in each case, it is probable that **נ** might be used for **י**. See Kalisch’s Heb. Gram., p. 240, d. **בְּיָדְךָ**, *by the arm*

of Thy strength, i.e. by Thy strong arm. The latter substantive performs the office of an adj.: see Ps. xliii. 1, and other examples.

12. אֵי, also. The force of this particle here Geier explains as follows: "non modo tuum est *cælum*, in quo peculiariter putaris dominari, verum *etiam terra* a qua nimirum videris abesse in oculis hominum carnalium." וְכָל־אֵי, and the fulness of it, i.e. whatever the earth contains, whether animate or inanimate.

13. יָמִין, more generally תְּיָמָן, south: see Josh. xv. 1; Job ix. 9. The person turned his face to the east, as was customary in prayer; and from thence the east was called פָּנִים, the west אַחֲרָי, behind, the south יָמִין, the right hand, and the north שְׂמָאל, the left hand. תְּבוֹר וְהֶרְמוֹן, Tabor and Hermon, two mountains, which are on the west and east of the Holy Land. The Ohald. has by way of paraphrase, הֶרְמוֹן הַיָּמִי, Hermon, which is in the east. Concerning Tabor, see Josh. xix. 12; Judg. iv. 6, 12.

14. עִם נְבוֹתָהּ, with strength. This noun with the preposition is equivalent to an adj. to the substantive זְרוֹעַ, so that the first clause may be translated, the strong arm is Thine. The whole verse is thus expounded in Mendelssohn's Beor: "The arm of man and his strength in battle belong to Thee, O Lord, and the victory depends only on Thee and Thy salvation. Strong is Thy hand יָדְךָ תַּעֲנֶן to smite the enemy, and high is Thy right hand יְמִינְךָ תִּרְצֵם to save him that is good in Thy sight."

15. מִכֹּן is by the LXX. translated ἐτοιμασία, deriving it from כָּן, to prepare; and this sense agrees very well with יִקְדָּמוּ, go to meet; for to go before implies to prepare the way: see Luke i. 76. Yet, although כָּן is frequently found in this sense, we do not find מִכֹּן so employed in other places. It is, therefore, better to translate it base, or foundation of.

16. תְּרָעָה, shout, or noise, viz. of trumpets, which were

blown when the Jews were called together to keep the festivals ; so that the term may be considered as standing for the fuller expression *הַרְרֵעַת מִקְרָא־קֹדֶשׁ*, *the shout, or blowing of trumpets of the holy convocation*. See Lev. xxiii. 24. *אוֹר פָּנֶיךָ*, *the light of Thy countenance*, for *divine favour, illumination, or instruction in divine knowledge*.

17, 18. *בְּשֵׁמֶךָ*, in *Thy name*, i. e. *Thy strength, or power, or in the profession of Thy name*. *וּבִצְדִיקֶיךָ*, “and in *Thy righteousness* they shall be exalted.” They shall be protected from the assaults of their adversaries by God’s justice, who will keep those who suffer wrong ; they shall be lifted up from misery and oppression. 18. *הַפְּאֶרֶת עֲזָם*, *the glory of their strength*. Whatever strength man possesses, physically, morally, or politically, God is the cause of it, and therefore He may be called the glory of it. *תְּרִים*, the K’ri reading is *תָּרִם*. In the next word *קַרְנֵנוּ*, *our horn*, we have a change of person. In Mendelssohn’s *Beor* we find the following remark : “This word, according to the testimony of Kimchi and Rabbi Solomon Ben Melech, is with the Yod of the plu. In all the MSS. which I have seen I have found it without the Yod.”

19. *לְיָדֶיךָ*, “our shield is *the Lord’s*,” i. e. we are dependent solely on God for protection. The prefix *ל* denotes God to be the author of this protection ; as in Ps. iii. 9, “Salvation is *the Lord’s*” *לְיָדֶיךָ*, i. e. He is the author of it. See also Prov. viii. 14. In the same manner in the next hemistich we have, “and our king is of the Holy One of Israel ;” which Aben Ezra explains as follows : “Because David our king is chosen by God, He hath promised that the horn of David shall flourish.”

20. *רוֹחַ*, *vision*. It might have been in this way that the Lord spake unto Samuel when He commanded him to anoint David. This was the mode in which the Lord appeared to Nathan, 2 Sam. vii. 17. *לְיָסְדֶיךָ*, *to Thy holy one* ; *ל* may have the force of *to*, or *of*, *concerning*. Yod is in some editions inserted after *ל*, making the noun plural. In support of this

are the ancient versions and some MSS. collated by Kennicott and De Rossi; against it are the majority of MSS., the Masora, and all the early printed editions of the Bible. In Mendelssohn's *Beor* it is observed: "It appears to me that it is a singular noun according to the opinion of Kimchi, and also that it is with a segol because of pause." The next term is גִּבּוֹר, which usually denotes a *mighty man*, a *hero*. If the verse be referred to David, it is clear, from what follows, that it must refer to that period of his life when he was first anointed by Samuel, and we find about that time that one of Saul's servants spoke of David as גִּבּוֹר. See 1 Sam. xvi. 18. The Chaldee has paraphrased the word by דִּמְתִּנְבֵּר בְּאַוִּירָתָא, *who was powerful in the law*, by which is implied David's intimate acquaintance with the law. The next word בְּרָחֹר may mean either *chosen*, or a *young man*; either of which senses it must be allowed is admissible in this place, without altering at all the import of the passage as it respects David. כְּעָם, *of the people*, i.e. according to some, David was chosen from *the Jewish people*, and not from another nation; or, according to others, עַם stands for the common people, from among whom David was taken, and at the command of God anointed by Samuel to be king. The whole verse, however, may apply to David's seed, to some descendant.

21. כִּמְצֵאתִי, *I have found*. Compare Acts xiii. 22: "I have found David the son of Jesse, a man after my own heart." See also 1 Sam. xiii. 14.

22. The first hemistich is to be translated thus: "with whom my hand shall be stable," which Kimchi thus explains: "with whom my hand shall be stable to help him; the enemy shall not oppress him; there shall not be to him an enemy oppressing him to take anything from him, and shall not afflict him in his body." The Chald. adds the word בְּסִיעָתָהּ, *for his assistance*.

23. יִשְׁאָ, *shall oppress*. "The enemy shall not oppress him." By some persons it is translated *shall deceive*; which



is the more usual signification of נִשְׁׁ in Hiph. So the Chald. has, "the enemy shall not deceive him" (נִשְׁׁ נִלְ). The LXX. have οὐκ ὠφελήσει ἐχθρὸς ἐν αὐτῷ; the Vulg. *nihil perficiet inimicus in eo*. In the places where the verb is so employed it is construed with ל, as in 2 Kings xviii. 29: "Let not Hezekiah deceive you" (לֹא יִשְׁׁ לְכֶם). There is another and rarer meaning of this word, viz. *generatus est, imposuit alicui*, and in Hiph. *oppressit, vexavit*. It is supposed to be identical in this secondary usage with נִשְׁׁ; indeed, some refer it to this root; but the punctuation requires the third radical to be נ instead of ה. It is construed with Beth in Neh. v. 7, where it is found in Kal. We have also בִּנְשָׁ, *his creditor*, Is. xxiv. 2. לֹא יִנְשָׁ, *shall not afflict him*. The verb נִנְשָׁ is to be taken here in this sense; yet we know that if David be meant, he was greatly afflicted at different periods of his reign. With the exception of the plu. for the sing., this hemistich is much the same as 2 Sam. vii. 10. The passage perhaps intimates that the enemy shall not afflict him to the extent of subjugating his kingdom and treating him as a captive.

25. וּבְשִׁמִּי, *and in My name*. "And My name shall be for his help." Kimchi.

26. בַּיָּם, *in the sea*. "The Mediterranean Sea, which is the western boundary of the land of Israel;" Beor of Mendelssohn. The Red Sea, say others. Rosenmüller explains the verse as describing the limits of the Israelitish kingdom: "*Fluviorum nomine Euphrates notatur, quum limites regni promissi sint Davidi ab ortu in occasum, a mari rubro usque ad mare occidentale, seu Palæstinum, et septentrione ad meridiem, ab ora deserti, usque ad Euphratem: ut est, Exod. xxiii. 31; Deut. xi. 24.*" Further on he observes: "*etiam fluviorum nomen non est in consentaneum de hoc interpretari, aut simpliciter est enallage numerorum poetica.*"

27. צוֹר יִשְׁעוֹתַי, *the rock of my salvation*, i. e. the rock on which I rest secure, by which I am defended against assaults, and from which I derive whatever is necessary to render



tioned in the preceding verse. כִּימֵי שָׁמַיִם, *as the days of heaven*, i. e. as long as the heavens endure; for ever. A similar mode of speech is found in Deut. xi. 21. The Chald. has, "His throne is as the days of the existence of the heavens," כְּיִמֵּי הַיְוֵאוֹת שָׁמַיָא דִּיקוּמָן שָׁמַיָא.

31. בָּנָיו, *his sons*. The members of the Church of the Old Testament are frequently denominated the sons of God. If they forsake God's law, &c.; then we read that they shall be visited with a rod. The history of the people shows that they were frequently chastised, because of their faithlessness to God's covenant. For the distinctions between רַחֲמָיו and its cognate terms in this and the next verse, see the note to Ps. xix. 8, &c.

33. It is here stated that Jehovah will chastise individuals for their sins; yet He will adhere, as is afterwards stated, to His covenant. His chastisement is intended to be that of a father; His object is first example, and then evidence of His hatred of transgression. Aben Ezra compares this passage and following verses with Prov. xxiii. 13: "If thou beat him (the child) with a rod, he shall not die." In 2 Sam. vii. 14, God makes a promise to David through Nathan, in terms corresponding with those we read in this place. Speaking of David's seed, God says: "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." The two hemistichs of the verse express the same thing in different words.

34. In this and the following verses, Jehovah declares that He will not be induced to alter His covenant in consequence of the transgression of individuals. How is this passage to be applied? The throne of David continued only for a limited period; the second generation saw the kingdom divided into two; and it could not therefore be promised of his descendants, that they should be established in the heritage of their father as long as the heavens endure. The annals of the Jewish nation record the contrary to be the fact. It may be that the verses

are applicable only to Christ; but it may also be that God's promise concerning David's seed was conditional on the fidelity of David and his offspring. אפיר; Ges. supposes the root to be פור = פור .

35. לֹא אֶחְלֹל, *I will not profane*, i. e. will not violate, break. מוֹצֵא שְׁפָתַי, *what goes forth from my lips*; an elegant periphrasis for דִּבְרִי. See Deut. viii. 3; xxiii. 24.

36. אֶחָד נִשְׁבַּעְתִּי, *once I have sworn*. "Although God from His nature cannot deceive, still He uses an oath in compliance with human custom, so that men may feel more certain, *that by two immoveable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us*. Heb. vi. 18." Diodorus. On בְּקִדְשִׁי, *by My holiness*, Aben Ezra observes: it is the same as שְׁכִימִים, and has respect to the gesture of those swearing, viz. of lifting up the hands to heaven; or בְּקִדְשׁ may be the same as בְּקִדְשִׁי. And the meaning of אֶחָד is either that it is sufficient for this oath to be once taken, or that I have never sworn by my holiness except this one oath." The former of these explanations is more likely to be the true one. אֵם after a form of swearing is negative. See 2 Sam. xi. 11: "By the life of thy soul *I will not do* אֵם אֶעֱשֶׂה this thing."

37. וְיִסְמְנוּ וְנֹר, *and his throne as the sun before me*. The eternity of this throne is expressed, and therefore, they say, cannot be regarded as the throne of any earthly potentate. The verse in both its parts is almost the same as the 30th. "God declared here to David that of his seed the Son, our Christ, should be born, whose kingdom is here described." Eusebius. Aben Ezra says, that this verse must be explained with reference to *the days of Messiah*, עַל יְמֵי הַמָּשִׁיחַ .

38. כִּי־יָרַח יִבֹּן, *as the moon (the throne) shall be established*. עוֹלָם. See note to verse 2. וְיֵעַד בְּשָׁמַיִם נֶאֱמָן, *and as the faithful witness in the cloud*. Some do not consider the particle of similitude to be understood, and therefore say that God is here speaking of Himself as the faithful witness in the cloud. Aben

Ezra states that the faithful witness is the moon, and that it is so called because God promises that the throne shall be perpetual as the moon. Luther says that the faithful witness spoken of here is the rainbow, which God placed in the cloud as a standing testimony of His covenant with Noah, a testimony to continue till the end of time; and that consequently the sense conveyed in the passage is the same as that of the first hemistich of the verse.

39. We have here arrived at the commencement of the second portion of the Psalm, from which it appears, that about the time it was written, the king who then occupied the throne, and also the people, were exposed to great troubles and dangers; strong evidences of their being under the displeasure of God, which had induced the writer, and probably the nation in general, to believe that those promises which had been made to the house of David, and described in the foregoing verses, were withdrawn, and that what cheered the hearts of their forefathers had become to them a cause of grief and disappointment. It would seem, from what is about to follow, that the object of the Psalmist, in recounting the promises, was to place them in striking contrast with the reality of their present state; and that verses 31 to 38, affirming as they do that the Divine blessings which had been promised to them independently of their conduct, were written for the purpose of contrasting those promises with their then existing condition. Supposing, and there is no reason why we should not suppose, that the Psalmist wrote according to the notions then current among the people, it would appear that they were very imperfect interpreters of revelation, and that then, as in the days of Christ's manifestation in the flesh, the people, a small number excepted, had but little insight into the spirituality of its meaning. Otherwise, they would not have been so dismayed, because of their temporal prospects as a nation being depressed; but, rising above their national woes, they would have understood that their everlasting throne and everlasting kingdom were not

of this world, and would, consequently, in the midst of their sorrow have been buoyant with the expectation of receiving an incorruptible heritage in a world where sorrow and disappointment find no place.

40. נִאֲרָתָה, *Thou hast rejected*. This word occurs in the Old Testament only here and in Lam. ii. 7, and in both places the sense of *to reject* is suitable to the context. There is an Arabic root, the meaning of which approaches the one assigned to נִאֲרָ; it is ن, *abhorruit ab aliqua re*, followed by the prep. ع. The force of the Hebrew verb appears to be something like this. The Syr. has اَرَدَ, *he rejected*; the Chald. אֲשַׁנִּי, *he changed*; Rashi, בַּטַּלְתָּ, *Thou hast made to cease*; Mendelssohn, *brichst*.

41. גְּדֵרוֹתָיו, *His fences*, i. e. the boundaries of his kingdom, or capital city, which serve also as defences or fortifications. The affix refers to the king. This and other expressions are nearly the same as some in Pa. lxxx. מִדְּחָתָהּ: this noun may signify *terror*, or *destruction*. According to the former sense the expression is thus explained by a Talmudical writer cited in Mendelssohn's Beor: "Thou hast made a place of confidence (in which we trusted) into a place of fear." According to the latter signification it is received by most translators.

42. שָׁסָדָהּ, *spoil him, destroy him*. The verb שָׁסַד, as if שָׁסַדָהּ signifies *to destroy*. The next member of the verse seems to contrast the then state of the country with that when neighbouring princes, from feelings of reverence, and perhaps from motives of policy, brought presents to David and Solomon.

43. הִרְבִּיתָּ יְמֵי וְגֵרָתָם, "*Thou hast exalted the right hand of his enemies*," i. e. Thou hast increased their power, so that they can oblige him to succumb. See verse 22, which speaks of strengthening the king's hand, and therefore it is perhaps intended to put this verse in opposition to it, as shewing the difference between the promise in v. 22 and the facts, as exhibited by the state of the country.

45. הִשְׁבַּתָּ מִפְּהָרָיו, *Thou hast made to cease from his clearness*,

or *splendour*. The latter word Mendelssohn observes should be pointed מְשָׁהַר, "according to the opinion of all grammarians; and it is the name of purity and cleanness, and the explanation of it is, Thou hast made to cease the splendour of his kingdom." He, therefore, considers, like Aben Ezra and Kimchi, מְשָׁהַר to be an Heemantive noun of the form of מְשַׁפֵּם and מְדַבֵּר. But there is no reason why the מ should not be a preposition, as it is taken in the translation above. The Chald. has paraphrased the expression thus: *Thou hast abolished the priests, sprinkling the altar and purifying the people*. All this is far-fetched and is not required. The rendering above is, doubtless, the true one, and is altogether agreeable to the following hemistich. מִצָּרְתָּהּ, *Thou hast thrown down*. This verb is used more frequently in Chaldee.

46. הִקְצַרְתָּ יָמַי עָלָיוּמַי, *Thou hast shortened the days of his youth*. "The days of youth are the days of the kingdom." Kimchi. He further remarks, that עָלָיוּמַי denotes the kingdom at the time of its vigour and prosperity.

47. תִּפְסָתִּי, *wilt Thou be hidden?* i. e. *How long wilt Thou refuse to hear my prayers?* God is said in Scripture to hide himself when He refuses to answer prayer: Ps. xiii. 2; xxx. 8. For לִנְצַח... עַד מָה, i. e. the double interrog., see the note to Ps. lxxix. 5.

48. זָכֹר־אֲנִי. Gesenius translates these words, *remember, O Lord!* He supposes אֲנִי to be put for אֲדִינִי, as in v. 51. Kennicott, MS. 607, has נָא for אֲנִי. Delitzsch says that אֲנִי מְהֻלָּל stands for אֲנִי מְהֻלָּל, and that the sense is as אֲנִי מְהֻלָּל, Ps. xxxix. 5. His translation is, "Gedenke: Ich—wie so gar vergänglich!" Zunz nearly the same. Luther: *Wie kurt mein Leben ist*. מְהֻלָּל here, as in many other passages, has the form of extenuating. See Ges. Thes. עַל־מָה שָׁוְיָא וְנָר, "Because Thou hast made them for death, and their life is deceit and vanity." Kimchi. The right rendering is: *for what vain purpose hast Thou created &c.?* The Psalmist here speaks of himself in connection with the shortness of human life, by

which he probably intended to intimate that before the present distresses of the country would be removed, he should have arrived at the end of his mortal career.

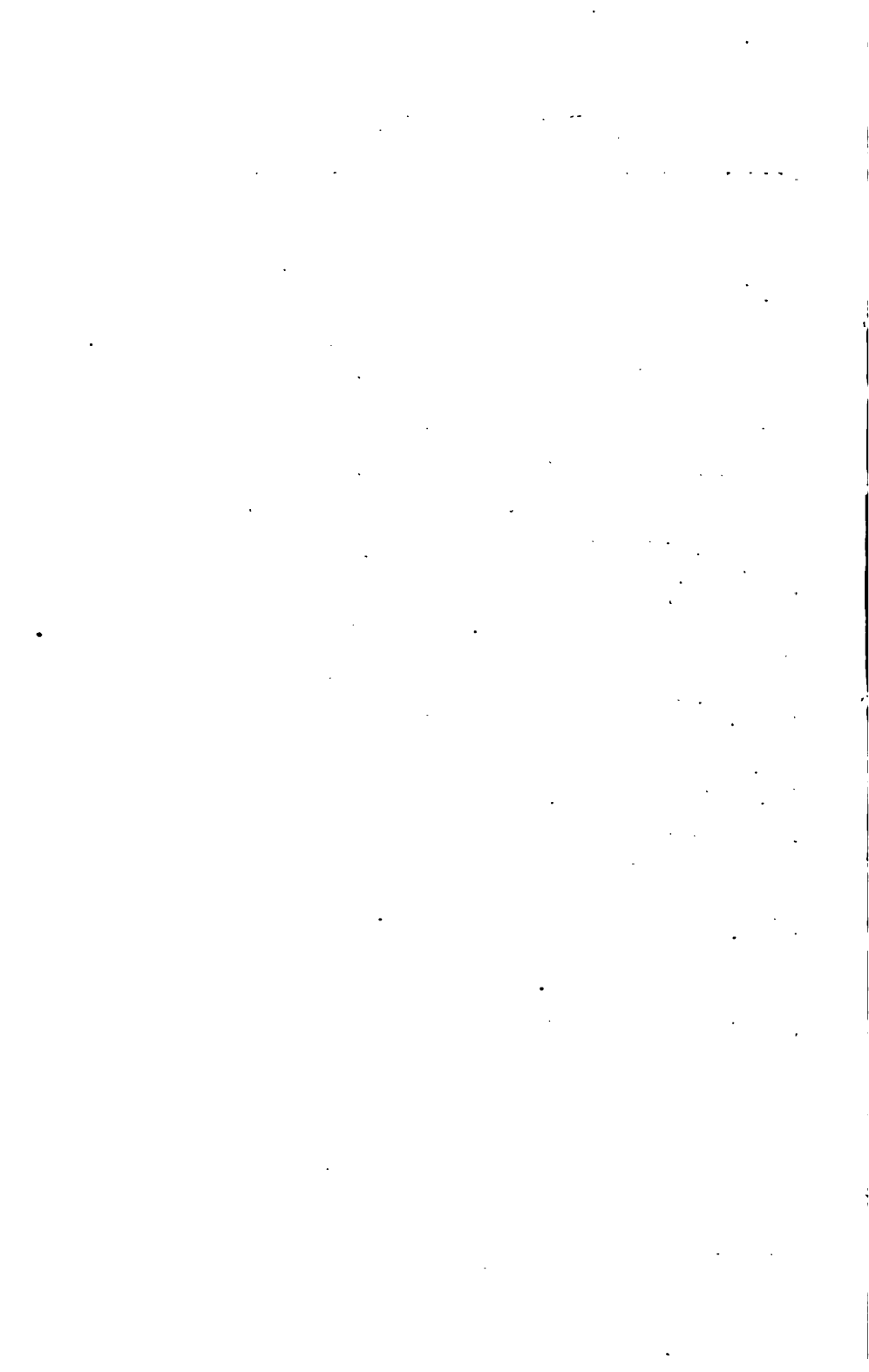
50. Before וְשָׁבַעְתָּ, the pron. אֲנִי is to be understood. This verse fully shows, what indeed may be gathered from the previous verses, that the Psalm was written after, and most probably a long period after, David's death.

51. The words of the latter member וְנִשְׁאָתִי וְנִי are thus understood by the Chald. Targumist: "How I bear in my bosom all the reproaches of many people!" He supposes an ellipsis of וְדַרְפֵּית before רַבִּים, and that רַבִּים עֲפִים is equivalent to עֲפִים רַבִּים.

52. אֲשֶׁר has here the sense of *wherewith*, rather than a pronominal one. By some persons it is taken in the pronominal sense, and referred to עֲפִים. Delitzsch for instance has, "Welche schmähen — deine Feinde, Jahve!" The last words, מְשִׁיחוֹת עֲקֵבוֹת, have been variously interpreted. The Chald. has translated the verse thus: "Because they affect with disgrace (or ridicule) the tardiness of the footsteps of Thy anointed," i.e. the tardiness of the advent of the Messiah. This rendering Kimchi supports thus: "And why do they reproach? because of the tardiness of Thy Messiah; for He delays so long in coming, that they say He will never come." We learn from them then, that the enemies of the Jews reproached them, and told them that they were deceived in their expectation of the Messiah's appearing.

53. The third book of the Psalms ends with the doxology, of which this verse consists.





# THE PSALMS.

BOOK IV.

## PSALM XC.

THE burden of this Psalm is the shortness of human life. It begins discoursing on the eternity of God, and by thus bringing it into contrast with the mortality of man, the latter is exhibited with much greater impressiveness. His shortness of life is spoken of as the penalty of sin, in verses 7, 8, &c.; and it seems as if at the time it was composed, the term of human existence, abbreviated as it was after the flood, became still farther abbreviated. In the title it is styled, A Prayer of Moses, and the Psalm offers no internal objection against the Jewish lawgiver being regarded as the author. Dr. Kennicott, Rudinger, and more lately Hupfeld, do not, however, believe it to be his production. They rest their disbelief generally on the notion, that the period of life was then much more than seventy or eighty years. This objection will be found answered in the note to verse 10.

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1. **אִישׁ הָאֱלֹהִים**, *the man of God*, i. e. the divine minister, a prophet especially employed by God for the execution of His designs: see Deut. xxxiii. 1; Josh. xiv. 6; Judg. xiii. 6. In the Midrash Tehillim the expression is explained in the following fanciful and childish manner: "If Moses was a man, why is he called god? If he was a god, why is he called man? At the time he was about standing before Pharaoh he was called god; for it is said, *See, I have made thee a god to Pharaoh*;

Ex. vii. 1. At the time he fled from his presence he was called man. Another reason is, that at the time he was cast into the river he was called man, and when he turned it into blood he was called god." I have cited this piece of criticism as an instance of the puerilities in which the older Rabbis indulged. **מָצוּל**, *refuge*. The ordinary signification of this word is *habitation*; hence, it denotes a habitation in time of danger, and thus a protection, or refuge, which is its meaning in this place. See Pa. xci. 9.

2. We have here mentioned the eternity of God, so that by comparison the shortness of human life might appear more striking. **תִּחְיֶה** is translated by the LXX. and Chald. passively, as if it were of the Pulal conj. The **י** is, however, pointed with a Tsere, and therefore shows that the Masorites regarded it as Pilel. According to the punctuation, it may be the 2nd pers. sing. masc., or the 3rd pers. sing. fem. In this latter manner it is taken by Mendelssohn, who observes, that "the **י** of the 3rd pers. is referable to **אֶרֶץ**, and that the meaning is the same as that of the passage where the earth is said to *bring forth grass*." Ewald and Zunz take it thus. In the first globular formation of the earth, some parts were lifted up above the rest and became mountains, which may therefore be poetically called the *issue of the earth*. This bringing forth of the earth is agreeable to the previous phrase, that *the mountains were brought forth*; and in this case, **תִּחְיֶה** must be considered as the 3rd pers., instead of the 2nd.

3. **תִּשְׁב וְנָהַר**, *Thou turnest man to destruction*. The word **נָהַר** signifies *bruising*, or *beating in pieces*; and here the beating in pieces of the human body, or reducing it to dust; agreeably to the Arab. **نَكَسَ**, which has the signification of *sand*. This rendering is suitable to the following part of the verse, where the expression **שׁוֹבִי וְנָהַר** seems to be an allusion to the Divine decree in Gen. iii. 19: "Dust thou art, and unto dust shalt thou return." The Chald. has paraphrased the passage as

follows: "Thou bringest man on account of his sin to death." The LXX. have *μη ἀποστρέψης ἄνθρωπον εἰς ταπεινωσιν*; from which it appears that לָנֶפֶשׁ of the preceding verse was taken and joined to this, rendering it as if לָנֶפֶשׁ. Such a translation is altogether unsuitable, though followed by the Vulgate. Some think that לָנֶפֶשׁ means bringing to the dust by way of punishment, so as to produce repentance. In this way the verse is understood by Rashi.

4. In this verse allusion seems to be made to the long life of man in the antediluvian ages of the world, which in many cases approached nearly to the term of a thousand years. But even this, saith the Psalmist, is as nothing to the eternal God, with whom we are told, in the New Testament, they are as one day, and here, as a watch in the night. כִּי יַעֲבֹר. Rashi has שֶׁכָּבַר עָבַר, *for it hath already passed*; i. e. supposing the fut. to be put for the præter. It seems that pres. time is rather indicated, and that the subj. is אֱלֹהֵי שָׁנִים; for אֱלֹהֵי is found with a sing. verb in Ps. xci. 7. The period of a thousand years is in the eyes of God, when it passeth away, but as yesterday, as short a time as a watch in the night.

5. וְיִרְמָתָם, *Thou drivest them away*, i. e. the men away. וְיִרְם is *to inundate, to sweep, or carry away as with a flood*. Hence the Psalmist says, that a thousand years, which far exceeded the longest life of man, even that of Adam, and also that of Methuselah, and equivalent to many generations in subsequent times; even that period is as nothing to the eternal God, before whom it is swept away with the force and swiftness of a torrent. The next words שָׁנָה יְדֵי constitute a figure of the same import, viz. that these men *shall be as a sleep*. In the next part of the verse and the following we have another figure, also teaching the brevity of human existence, viz. of mown grass, which in the morning springs forth and flourishes, but in the evening is cut down &c. It is thus that man passes quickly away, and is no more. The word בִּבְקֶרֶת is thought by Kimchi to allude to man being cut off in the morning of life.

He thus explains the phrase: "As grass so man passeth away and vanisheth quickly even in the morning, i. e. he shall die in the days of youth as the grass which is green before the appearing of the sun; and in the morning, on the going forth of the sun upon it, then it withereth." This, however, is scarcely consistent with the next verse, where the word is repeated, and is used in connection with *חַיִּיר*. We have here rather a play upon words, viz. *שנה* in verse 4, *a year*, and here *a sleep*.

6. The structure of this verse is very complete. It consists of two members, which correspond to one another in all their parts, viz. noun to noun, verb to verb, and particle to particle. We have, consequently, *חַיִּיר* in the first member corresponding with *יָבֵשׁ* in the second. *חַיִּיר* denotes *to change*, here for the better, to change by *growing, germinating, becoming green*. So in Job xiv. 7: *There is hope of a tree, if it be cut down, that it will sprout out again*, *חַיִּיר*; the Chald. has *יִשְׁבֹּשֵׁב*, *sprout out*. In Is. xl. 31, we have, "They that wait on the Lord shall increase in strength," *יִחַלְפוּ כֹחַ*. The verb in such places partakes of the sense of the Syr. *أصلح*, *regerminavit*, or of the Arab. *خلف*, *nova germina emisit exarescens herba*. The Chald. has here *יִסְכֵּי*, *et augetur*. *יִחַלְפוּ*. Some persons propose inserting a Kametz in the place of Tsere; but in the opinion of others, it is an active verb put impersonally.

8. *שֵׁת*. The K'ri reading is *שֵׁתָה*. *עֲלֵמֵנִי*, *our secret sin*. Many prefer taking this noun in the plu. numb., and there is a Yod after the Mem in many MSS. collated by Kennicott and De Rossi; and so it agrees better with the noun in the first member: see Ps. xliv. 22, where we have *הַעֲלָמוֹת* for *secret sins*. In Ps. xix. 13, we have *נִסְתָּרוֹת* in the same sense.

9. *פָּנֵי בְעִבְרָתְךָ*, *have vanished in Thy wrath*, i. e. all our days full of grief and sorrow, we are unable to see any good in any one of them; and thus we are punished for provoking God's

wrath by our sins. כְּמֵל הִנָּה. In our version these words are translated, *as a tale that is told*. This translation does not express what the poet intended to impress upon us by this figure so strongly as the term הִנָּה will convey. The verb הִנָּה signifies *to speak*, either with the tongue, or the mind; and therefore הִנָּה means either *speech*, or *thought*. I would render the word *a passing thought*. The Chald. has, *as the vapour, or breath of the mouth in winter*. St. James employs a similar metaphor in chap. iv. 14: *What is our life? It is even a vapour that appeareth for a little while, but afterwards vanisheth*. The LXX. must have had a different reading, for their translation is as follows: Τὰ ἔτη ἡμῶν ὡσεὶ ἀράχνη ἐμελέτων. It is almost impossible to say what was the text from which they made their translation; if, indeed, they translated literally at all. It is probable that they satisfied themselves with a paraphrase, and that they meant to say something to the following effect: "Our years have been exercised in labours which, like the cobwebs made by the labours of the spider, are swept away, and speedily come to nothing."

10. בְּיָדָם. In the opinion of Rashi, this pronoun is to be referred to עֲוֹנוֹתֵינוּ, v. 8, supposing the particle ל to have the force of בְּעִבּוֹר, *because of*; thus, *because of them*, viz. our iniquities, the days of our years are only seventy years. The antecedent of בְּיָדָם is, no doubt, *the days of our years*, i. e. the two words which immediately precede. In them are seventy years, which constitute the full age of man. The period assigned in this verse as the limit of human life, has been adduced as a reason why the Psalm was not composed by Moses, and that the date of its composition must belong to a later age. Moses himself lived till he was an hundred and twenty years old; and we are told, "his eye was not dim, nor his natural force abated." Deut. xxxiv. 7. He was also eighty years old when he was made captain of the people; and Aaron was eighty-three when he was appointed high priest. This objection, however, may be

satisfactorily removed as follows. We read in Numb. xiv. 29, 30, that because of the murmuring and rebellion of the children of Israel, the Lord spake unto them by Moses and Aaron, saying, "Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." It therefore appears, since they were forty years sojourning in the wilderness, that those who were twenty years old at the time of the departure from Egypt, did not live to more than sixty; those who were thirty, did not live to more than seventy, and those who were forty, did not live to more than eighty, save two, viz. Joshua and Caleb; and supposing from experience, that those who did not exceed forty at the time of going out from Egypt, were most probably five-sixths of the whole number, we can see sufficient reason why Moses should speak here in somewhat desponding language of the duration of man's life being thus limited. רִדְּנָם, *the pride of them*, i. e. the pride of four-score years, the pride of old age. Some, as the Chald. and Syr., assign to it the meaning of *multitude*, *overplus*, or *increase*, supposing it to be equivalent to רַב, *multitude*; but this is contrary to the sense it has in every other passage in which it occurs. כִּי זָנוּ וְנָזְלוּ. This member is thus translated by the Chald.: "For they pass away in haste, and fly away in the morning." The verb זָנוּ is usually rendered by Jewish interpreters *to cut off*, as if from the root זָנָה. But according to the vowel the root is נָזַל, and identical in sense with the Arabic word نَزَلَ, *transivit*, and this sense is given to it by Rashi, who has rendered it by הִעֲבִירָה. Ewald and Hupfeld also take it in the same way, excepting the vowel. I know not why one sense is not as suitable to the passage as the other; but the latter is certainly the one which, with the exception of the Jewish interpreters, is generally adopted. וְיָשָׁה, *hastily*, or *suddenly*. The LXX. have



got the following rendering: *ὅτι ἐπήλθε πρᾶντης ἐφ' ἡμᾶς, καὶ παιδευσήσόμεθα.*

11. *וְיִירָאָתְךָ עֲבָרְךָ.* Some difficulty exists in explaining these words; for according to their literal rendering, viz. *and as is the fear, or reverence of Thee, so is Thy wrath*, a meaning would be given just the contrary of what we know of the mercy and goodness of God. Hence it becomes necessary to seek for another explanation. One method is to regard the *ו* as an expletive, and so to translate the verse thus: *Who knows the power of Thy anger, and the terror of Thy wrath?* In this case the pronominal affix to the first noun must also be pleonastic, and thus indeed the Syriac has regarded it, having *ܐܠܗܐܝܗܘܢ*. By knowing the force or terror of God's wrath is understood discerning the cause of it, viz. our sins, and being so affected by it as to prevent it by seasonable reformation. Another method is by considering these words as equivalent in construction to the phrase *כְּאַיֶּשׁ בְּבִרְתּוֹ*, Judg. viii. 21, *as a man his strength*, i. e. the strength of the man is equal to his design; and so here, *God's wrath* is equal to *men's fear or apprehension* of it. His terrors are not vain and empty; on the contrary He will execute His threats on impenitent sinners, according as He has declared. Yet this does not agree very well with the petition in the following verse. The best way is to take *וְיִירָאָתְךָ* as belonging to the 2nd member as well as to the first, and then we shall have, "Who knows the strength of Thy anger, and who knows Thy wrath, according to the reverence which is due to Thee?" i. e. who considers (for this notion is contained in *וְיִירָאָתְךָ*) Thy wrath as reverence or piety requires? According to this view it is in substance paraphrased in Mendelssohn's *Beor*: "Truly our days upon earth are a shadow: who among the children of men thinks of this, and gives a mind to consider the strength of Thy anger, so that his reverence of Thee may be strong in the same degree as is Thy wrath, and he may be preserved by means of this from

sin?" The ancient versions do not appear to have adhered to the letter of the text.

12. The Psalmist here prays that he and others may be so taught the shortness of human life, that they may be impressed with the importance of spending it in holy fear, and bringing before God at all times the heart of wisdom. See Ex. xxviii. 3, רִיחַ חֲכָמָה, *the spirit of wisdom*.

13. שׁוּבָה, "Return, O Lord, viz. from Thy wrath," מִכַּעֲסֶךָ. עַד־מָתַי, *how long wilt Thou be angry?* תָּאֲנִי. The next member is also elliptical after הִנָּחֵם. The full expression is found in Exodus xxxii. 12; וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ, *and repent of the evil against Thy people*. The elliptical character of the verse marks the earnest feelings of the petitioner.

14. "Satisfy us with Thy mercy in the morning." St. Jerome understands by בֹּקֶר the morning of the resurrection, and takes הַסִּסְדָּה to relate to the rewards of eternal life. Better is the explanation of Delitzsch, who regards *morning* here as the beginning of a new period of divine favour or grace.

15. Our afflictions and sorrows have been many and long; may our consolation and rejoicing, therefore, have some proportion to the severity of our grief.

16. יֵרָאָה נֹרָא, *may Thy work appear to Thy servants*, i. e. may the efficacy of Thy grace be manifested in them.

## PSALM XCI.

THIS Psalm is without a title. It is stated by Kimchi, that the older Rabbis affirmed that Moses composed all those Psalms, eleven in number, in which there is not mentioned the name of the poet; but the reason they assign amounts to

nothing, considering that all the Psalms were originally without titles, and that the Septuagint translators, who were as likely to know these ancient facts as the Talmudical writers, ascribe it to David. Yet it is not improbable that the Psalm is the production of Moses, as far as the question can be decided by internal evidence. The mention of "terrors by night," and "arrows by day," and "the pestilence," render it probable that it was written by Moses in the wilderness, for all these events had in a signal manner occurred to the Israelites in the course of their journeyings. Again, the effect of the judgment of fiery serpents was the bringing of them into a state of obedience, the consequence of which was, that they again experienced the protection of God and his assistance in vanquishing their enemies, viz. Sihon, king of the Amorites, and Og, the king of Bashan. The events referred to above may at a period subsequent to their occurrence have suggested the composition of this Psalm by Moses. Still the evidence is too scanty to speak on the subject with certainty. We may all learn from this Psalm the immense value of obedience to God, and of trust in His all-wise and beneficent dispensations.

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1. בְּסֵתֶר עֲלֵיךְ, *in the secret of the most High*, i. e. under the protection of the most High. The meaning of the verse is, that he who resigns himself to the guardianship of God, trusts in Him solely for protection, and, accordingly, keeps in those ways

which God had commanded and promised should be the ways of safety, shall surely not fail of receiving that protection which he desires; he shall abide or lodge in the shadow of the Almighty, and shall, consequently, be safe from the dangers and assaults to which his mortal nature is exposed. Dr. Geddes puts the two members in apposition with each other, by taking יְתִלֶּנָּה equivalent to a participle, and goes on translating the next verse, "I say," &c. Bishop Lowth has also adopted this method of translation, and so have the most recent German commentators. But there is no necessity for taking יְתִלֶּנָּה = כְּתִלֶּנָּה, and the text as it stands is intelligible.

2. אָמַר. Many persons translate this word as the active participle Kal, which sometimes takes Pathach under the second radical instead of Tsere; and so it corresponds with יֵשֶׁב, which commences the preceding verse. But it is preferable to take it as the future, having the force of expressing the continuance of action. So Mendelssohn comments on אָמַר: "with a Pathach under Mem it is future, and the meaning is, *I continually say* to thee concerning Jehovah, that He is my trust, my fortress, and my God, and that I will trust in Him. The meaning of לִי is according to the meaning of, 'say concerning me (לִי), He is my brother.'"

3. The Psalmist here addresses the person who had been previously speaking, assuring him that God would be his safeguard, even in circumstances of the greatest trial. מִדְּבַר הָמוֹת, from the noisome pestilence, as our translation has it. The Chald. has put these two nouns in apposition. מָוֶתָא וְאַתְרֵנִישְׁתָּא, from death and tumult. The LXX. have understood דְּבַר, a word, and have ἀπὸ λόγου παραχώδους, which the Vulg. has rendered *a verbo aspero*.

4. יִסֶּךָ לָךְ, "He shall cover thee with His wings." יִסֶּךָ from סָכָה, cognate with כָּסָה. The LXX. have rendered the word אֲכַרְתִּי by τὰ μετάρρηνα, which a Greek writer explains to be ὁ τόπος ἐν ᾧ πτέρυγες κραταιοῦνται τὸ μετὰ τῶν ὤμων. אֲכַרְתִּי is doubtless used for wings; as, indeed, appears from the

verb with which it is connected; and so this member may be regarded as altogether parallel with the one which follows: **תַּחֲסֶה**, *Thou mayest trust*, i. e. thou mayest feel quite secure under His wings. **וְסִנְיָה**, *and buckler*. It is a noun which is found only in this passage, but its root **סָנַח**, means *circumviseit, peragravit*; and in the Chald. Targums **סִנְיָה** is frequently employed for **קַבֵּץ** in Heb.; hence we conclude that **סִנְיָה** is some sort of armour. In Mendelssohn's *Beor* it is stated that **סִנְיָה**, "is the name of a garment with which persons are clothed who go to battle; that it surrounds the body, and in the German language is called *Harnisch*."

5, 6. In these two verses four words are employed to express portions of time. By some persons they are taken to be four different periods, which together make up the whole day, and that they, in conjunction with the terms used to express the different evils to which human life is subject, define distinctly the character of the evils intended. Thus Joseph Scaliger, as cited by Hammond, has expounded these terms in the following manner: 1. **פַּחַד**, *fear, consternation*, arising from those dangers which occur in the night, such as *robberies, murders, fires, &c.* 2. **יָרֵחַ**, *the arrow flying by day* is any disease or open assault, any calamity that usually befalls men. 3. **דָּבָר**, *pestilence*, any infectious disease, that invisibly diffuses itself, and can no more be prevented than an assault in a *mist* or *twilight*. 4. **קֶמֶחַ יוֹם**, *a wasting slaughter*, when, with all the advantages that *mid-day* can give to an open assault of overpowering enemies, an utter desolation and spoil are wrought. But it is hardly likely that the four words denoting time were intended to express the four quarters of the day, and therefore the ingenious criticisms of Joseph Scaliger amount to nothing. No one ever heard of **יוֹמָם** being translated *morning*, or **אֶפֶל** *evening*. The truth is, that these two verses are parallel to one another, and that **לַיְלָה** and **יוֹמָם** of the former verse correspond with **אֶפֶל** and **צַהֲרָיִם** in the latter. So also the evils here mentioned are but of two kinds; *the terror of the night* being the

same as *the pestilence that walketh in darkness, and the arrow that flieth by day* being equivalent to *the destruction that wasteth at noon-day*. קָטַב, *destruction*. Rabbi Nathan says it is חולי מֵה' אוֹ כְרִיתָה, *any sickness, or slaying*. The Chald. קָטַב signifies *to slay*. This noun is found in Deut. xxxii. 24, and Is. xxviii. 2; and from the context of these passages it is supposed to denote some contagious disease suddenly prostrating its victims, and of so ravaging a character as to destroy whole families and towns. יָשַׁר, *lay waste*. The root is שָׁרַד = שָׁרַד. Before it the pron. אֲנִי is understood; as also it is before יָעִיף above.

7. מִצִּדְּךָ, *on thy side*, i. e. on thy left side, as the Chald. has it, מִן סִמְרָ שְׂמְאַלְךָ, which the antithesis of the following member requires: see also 1 Sam. xx. 25. אֶלֶף and רִבְבָה are, of course, employed to express indefinitely any large numbers. לֹא יִבֹּשׁ, *shall not come nigh, viz. to injure*, לִמְנוּקָה, as the Chald. has it.

8. This verse, in continuation of what is affirmed in the preceding, declares, that although the righteous man beholds this desolation of the wicked, yet he shall be *only* a spectator of the execution of God's wrath, and shall in no wise experience its effects upon himself. He on the contrary is secure, the protection of God being the reward of his faith.

9. We have in this verse a change of person; the first hemistich is spoken in the first person, the second hemistich in the second. In the E. V., the מְחֻסִּי is taken parenthetically, "*which is my refuge*." I like the arrangement of Delitzsch, and consider it the best. He supposes the first thirteen verses to have been sung or spoken by two voices. The first verse is said by the first voice, the second by the second voice. In the third verse the first voice resumes, and continues to the end of the eighth verse. Then the second voice speaks the first hemistich of the ninth verse: the first voice follows by taking up the second hemistich, and goes on to the end of the thirteenth verse. The second hemistich is, "*Thou hast made the most High thy habitation*." There is no doubt that we have a

sort of dialogue going on between two persons. As to the sense of the second member, it is thus paraphrased by Rashi: "Thou hast made the holy One, blessed be He! the habitation of Thy trust." Again, in Mendelssohn's *Beor* we have: "Thou hast made the Lord, the most High, who is my refuge, thy habitation, i. e. thou hast reposed thy confidence in Him.

10. מִן־מִן־מִן from מִן־מִן, which in Kal is not used. Arabic *أني*, *tempestivus fuit*, see Koran lvii. 15; hence *أني*, *time, convenient time*. Cognate to this is *آ*, *opportunus fuit, tempestive accidit*; hence *آ*, *time, occasion*. The Hebrew word we have here partakes of these meanings. Hence in Piel we have *made to happen*, Ex. xxi. 13, and in Pual, *to happen*: see Prov. xii. 21. מִן־מִן, *thy tent*; i. e. the place of thy habitation. It is an allusion to patriarchal life, when the Israelites dwelt in tents.

11. The Psalmist proceeds in the remaining verses to describe the completeness, in all respects, of the protection which the righteous should always obtain from God. This verse and the following were quoted by Satan, when he tempted our Lord in the wilderness to cast himself down from a pinnacle of the temple, telling Him, on the strength of this promise, not to fear, for that angels would come and minister to Him. Christ, however, rebuked the devil for this impious application of scripture, and desired him not to tempt the Lord his God, since this promise applied only to those who unavoidably fall into danger; for the Almighty power would never be exhibited for any vain show, or for any unnecessary purpose. Let all those for whom these promises are made, learn this lesson from our Saviour's rebuke to Satan, that they must in no wise hope for God's assistance in any difficulties which have not been incurred by the discharge of positive duties. מִן־מִן, *thy ways*, metaphorically for all the duties of man in his vocation as regards his fellow-man, as well as for his duties to God.

12. God's tender regard for the weaknesses of man is here represented by the figure of a nurse bearing up children in her

hands, so as to prevent them from falling, and striking their feet against stones, which would cause them, if unassisted, to fall. By dashing the foot against a stone, we therefore understand God's desire to avert from man the least of the dangers to which he is exposed.

13. This verse is also figurative, teaching us that God's protection of his faithful servants will be extended to them, even when they are placed in the greatest possible difficulties and dangers. We find this passage literally true in the case of the Israelites, "who were led through the great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water," &c. Deut. viii. 15. We find it also true in the case of David smiting the lion and the bear, 1 Sam. xvii. 34, 35, 36; and also in that of Daniel, who came forth from the lions' den unhurt, Dan. vi. 22. It was eminently true in the case of our Lord, for He bestowed this power on the first disciples at the time He was quitting this world, (Mark xvi. 18).

14. We have here God himself introduced as speaking, and He continues to do so to the end of the Psalm. The Vau prefixed to **וְיִשְׁכַּבְנִי** is illative, "*because he hath loved me, therefore,*" &c. Calvin says that **שָׁכַבְנִי**, which properly signifies *to love*, has here the force of *to recline sweetly upon God*, i. e. *to hope in Him*, which accords with the LXX. translation, viz. *ἐλπίζω*.

## PSALM XCII.

THE title of this Psalm is, "A Psalm or Song for the Sabbath-day." The subject of it has not respect to the institution of the Sabbath, and therefore we presume the statement of the title to be, that it was



used in the temple-service on that day. *ליום* is consequently *for the day of*, and not *concerning the day of*. In the Talmudic tract *סוּפָר*, there is a passage from which we learn that proper Psalms were appointed for each day of the week. It is as follows: "The songs which the Levites sung in the sanctuary were, on the first day, *A Psalm of David; The earth is the Lord's and the fulness thereof* (Ps. xxiv); on the second day, *The Lord is great and exceedingly to be praised* (Ps. xlviii); on the third day, *God is standing &c.* (Ps. lxxxii); on the fourth day, *The Lord is a God of vengeance* (Ps. xciv); on the fifth day *To the chief Musician on Gittith, A Psalm of Asaph* (Ps. lxxxix); on the sixth day, *The Lord reigneth, He is clothed with majesty* (Ps. xciii), and on the seventh day, *A Psalm or Song for the Sabbath-day*, i.e. *A Psalm or Song for the future age* (the age of Messiah), all of which will be sabbath." Kimchi in his preface to the Book of Psalms observes, that "our Rabbis of blessed memory say that this Psalm or Song for the sabbath was said by the first man, who was created on the eve of the sabbath, and on the sabbath he awoke early in the morning and said this Psalm." Now this is nonsense. One would think that the ancient Rabbis, though they were men of learning, were much given to speak at random. Certainly such a statement as this is calculated to throw discredit on their judgment. How came Adam, we ask, by the knowledge which enabled him to write the 7th and many following verses, when he himself was the first and only specimen of mankind in being?

And how, we ask, could he describe a condition of things which had not then been brought into existence? In the Midrash Tehillim on this Psalm there are to be found many conceits and contradictory statements touching the institution of the Sabbath; but as they are not to our present purpose, I will not cite them.

The Psalm contains an exhortation, expressed in beautiful language, to give thanks to God for His wonderful works and wise dispensations, and we find contrasted in lively figures both the present and the eternal condition of the righteous and the wicked.

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2. שִׁב, *it is a good thing*, i. e. an honourable or a pleasant employment, for man to be occupied in singing the praises of God. Some take שִׁב to agree with יוֹם הַשַּׁבָּת understood. *The sabbath-day is good for giving thanks to Jehovah.* The former view is preferable.

3. The morning and the night are here put to denote that our chief business should be to proclaim God's mercy and faithfulness. They are used here as equivalent to our expression *early and late*.

4. The word תְּהִלָּה is by some persons taken as the name of a musical instrument, and by others in the sense of *sound* or *noise*. The latter is, according to the meaning of its root תָּהַל, *to meditate*, or *speak*. Hence, Gesenius renders it and the next word, "*ad strepitum cithara factum.*" The LXX. have μετ' ὀδοῦς ἐν κιθάρα. But since תְּהִלָּה occupies a middle place among the musical instruments which are mentioned in the verse, and since it is preceded by the same preposition as the two instruments עֶשְׂרָה and נְבִלָה, it is thought by some that it will be more

suitable to the construction of the passage to make it also the name of an instrument of some kind. Most modern commentators, however, have taken it after the manner of Gesenius.

5. *כִּי שִׂמְחָתָנִי*, for *Thou hast made me to rejoice*. My soul is greatly exhilarated as often as it employs itself in the contemplation of Thy works, which have respect to the moral government of mankind, and also of Thy creation of the world, which is here denominated *the works of Thy hands*.

7. *אִישׁ־בֶּצֶר*, a *brutish man*, i. e. a stolid man, one who does not know how so much joy can be derived from the contemplation of God's works and wisdom, such contemplation being altogether beyond the reach of his attainment. *בֶּסִיל*, a *fool* as to matters pertaining to the works and providence of God, one who is destitute of Divine illumination.

8. This verse is connected with the one which precedes. The fool mentioned above will not consider that it is a principle of God's government to afford only temporary prosperity to the wicked. He does not consider that their flourishing is like that of the herb, and that they spring forth and increase like the vegetable productions of the ground, only to be destroyed for ever and ever. There is no occasion to repeat *יָצַו* before *הַשְׁמֵד*, as is proposed by Rosenmüller. The apodosis begins after *אֵן*. The LXX. translate *ל* prefixed to *הַשְׁמֵד* by *ὁπότες* *ἀν*; as if their destruction were the event or consequence of their flourishing as the grass, the flourishing or growing of which comes quickly to an end, and then it is either mowed down or left to natural decay. The sense of the LXX. then agrees with what is expressed above.

9. *וְאַתָּה*, and *Thou*, O Lord, art on high for ever, executing Thy judgments. Although the wicked do not appear conscious of Thy rule and power over the sons of men, and their eyes cannot see, yet the eyes of the righteous see, in this administration of Thy justice, Thy great power and glory. Sinners arise and show themselves the enemies of God that they may perish,

and they perish that God may appear to the righteous sublime and glorious, and that they may be instructed in the fulness and perfection of His attributes. Some such prefix as ל is understood to מָרוֹם. "And Thou, O Jehovah, art (throned) on high for evermore." Hupfeld.

10. יִתְפָּרְדּוּ. From פָּרַד, which signifies *to part* or *separate*, and in the Hithpael, *to part*, or *separate themselves*. "They are driven asunder in a state of separation still more incapable of hurting." Hengst. The Chald. has taken the passage as follows: "And they shall be separated from the congregation of the just in the world to come." This sense of יִתְפָּרְדּוּ agrees better with the preceding verb יֵאָבְדוּ, than that of mere dispersion. The verb seems to refer to something stronger than this.

11. There is an ellipsis of קֶרֶן before רָאִים. *Thou hast exalted my horn as the horn of an unicorn.* The two hemistichs of the verse are parallel as regards the sense. The lifting up of the horn, and the anointing with fresh oil, denote exaltation of some kind or another. Dr. Hammond says, that the exalting of the horn is doubtless the advancing to regal power, of which the horn of an unicorn is a very significant emblem, and then the anointing with fresh oil following it must be applied to the same matter, and denotes the inauguration to the monarchical office. Supposing Moses to be the author of the Psalm, he thinks it would have relation to occurrences at that time, so that this verse may allude to the promise in Deut. xii. 9, of the rest and inheritance in the land of Canaan, where they should establish a kingdom. I think there is not any reference to this particular history, but still this is certain, that the verse speaks of the exaltation of the pious, or of each one of the pious, in contrast with the destruction of the wicked mentioned in the preceding verse.

12. וַיִּתְּשׁ וְנִי, *and mine eye hath looked upon my enemies.* Our translators have added *my desire after shall see*, as they

render וַיִּבֹּשׁ. In nearly this manner is the ellipsis supplied by Kimchi, who has proposed to add כִּמְהָרָה שֶׁחָפְצֵתִי, *that which I have desired*. Aben Ezra understands נִקְמָתִי מֵאֹיְבָי, *my vengeance on my enemies*. The meaning is, that the Psalmist has seen with satisfaction the designs of the wicked frustrated, and his own efforts for promoting the glory of God, which they opposed, become triumphant. שׂוֹרֵר occurs only in this place, and denotes a kind of enemy, from שׂוֹרֵר, *to observe insidiously*. Its cognate שָׂרֵר we have met with in Ps. v. 9; liv. 7.

13. צַדִּיק וְגֵר, *the righteous shall flourish as the palm*, which spreads its branches most extensively in all directions. The LXX. have φοῖνῖξ, *a palm*. Tertullian, in quoting this passage in his book *de Resurrectione carnis*, cap. 13, has translated it: *Justus ut Phoenix florebit*. Rashi expounds the verse thus: "the righteous man is as the palm for producing fruit, and as the cedar in Lebanon for increasing its root." The Chald. paraphrase is substantially the same.

14. *Planted in the house of the Lord*, i. e. the trees which are used figuratively in the preceding verse for *the righteous*. *They shall shoot forth &c.* As the trees represent the righteous; so *the house and the courts of the Lord* may like the rest of the verse be a figure and represent the heart of man as the fruitful soil in which these trees are planted.

15. עֵד וְגֵר. The righteous man, we are here told figuratively, shall bring forth fruit in old age. His righteousness is progressive, it goes on continually increasing to the end of his days, agreeably to what is stated in another passage, that "the path of the just is as a shining light, that shineth more and more to perfect day." Prov. iv. 18.

16. עֲלֵתָהּ, in Job v. 16 עֲלֵתָהּ. K'ri עֲלֵתָהּ. See Ps. cxxv. 3

## PSALM XCIII.

THIS Psalm celebrates the power of God as displayed in the works of creation and the Divine government. It is without a title; but the LXX. have added one, viz. "On the day before the Sabbath, when the earth was founded; A Psalm of thanksgiving to David." This title is agreeable to what is said in the Talmudic tract קדשים. See Ps. xcii. By David, says Corderius, is meant the true David, Christ.

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1. According to the accentuation, the first hemistich is broken up into the following clauses. **נִאֲמַת לְבָשׁ; יְהוָה מֶלֶךְ; עַד הֶתְאֲמָר; לְבָשׁ יְהוָה**. According to the accents then **עַד** is to be construed with **הֶתְאֲמָר**, which no doubt is correct. **אִף תִּבֶּן תִּבֶּל**, *also the world is stable*. The next words **בְּלִתְמוֹת** are supplementary to the preceding, and employed for emphasis.

2. **מִמֶּנּוּ**, *from then*. "From the time of creation; for from then Thou hast reigned and henceforward wilt reign over Thy creatures. Thou in Thy strength and Thy glory hast existed indeed from eternity, even before the creation." Mendelssohn's Beor. Thus he makes **מִמֶּנּוּ** a particle of time to refer to the establishment or creation of the world mentioned in the former verse; but it seems that **מִמֶּנּוּ** may be used as equivalent to **מִעוֹלָם**, *from everlasting, eternity*, for in itself it expresses no definite time, and therefore may come to mean unlimited time. From all eternity Jehovah has been the sovereign of the universe.

3. **דָּכָא**. This word occurs only in this place. Its root is **דָּכָה**, *to thrust*. Hence **דָּכָא** most probably signifies *a collision of*

waves, and so may denote a breaker, or wave. Mendelssohn and Luther have *Wellen*; Kimchi says פִּירוּשׁ דְּכִי עֲנִין שֶׁבֶר, "the meaning of דְּכִי is the meaning of שֶׁבֶר, breaker." Most recent commentators have made the word signify the din or roar produced by the breakers. See Ges. Thes., where he says דְּכִי means *collisio fluctuum*, hence *fragor*.

4. אֲדִירִים כְּשֶׁבֶר יָם. Many persons translate these words, *the strong breakers of the sea*; but it is contrary to the laws of Hebrew construction to put the adj. before its substantive. In this sentence we have רַבִּים placed after the substantive מַיִם, and therefore we can hardly suppose that an exception to this law would immediately follow. In its present position אֲדִירִים should perform the office of a predicate, and the substantive verb understood should follow. Kimchi is of opinion that אֲדִירִים is referable to נְהָרוֹת, rivers, in the preceding verse; and the sense of the passage according to him is, "that the rivers so elevate themselves, that they become more magnificent than the sound of many waters, more magnificent than the waves of the sea; but God on high is more magnificent still." In Mendelssohn's Beor there is this explanation: "The great rivers make a great noise, when they lift up their waves; more excellent, or stronger than it, is the noise of the breakers of the great sea, truly stronger than it is the voice of God, when He giveth it on high, hailstones and coals of fire." There is a variation of the accent to אֲדִירִים, and this may throw some light on the construction. Delitzsch in the 2nd vol. of his commentary, p. 465, has given the accent *Dechi*, as that of Ben-Naphtali. אֲדִירִים may thus with רַבִּים belong to מַיִם. The כּ prefixed to קִילוֹת may be comparative, or it may be causal = כִּפְּנֵי. I would take it compar. and then the verse may be clearly rendered: *more than the voices of many mighty waters—the breakers of the sea—Jehovah on high is mighty.*

## PSALM XCIV.

THE date of this Psalm has been assigned to different periods. By Venema, to the time of the Maccabees; who thinks it was composed shortly after the death of Judas in the battle with Bacchides and Alcimus, as recorded in 1 Macc. ix. Others refer it to that of Saul and Ishbosheth; others again to the Absalomian rebellion. Such is the opinion of Rudinger. See Rosenmüller's scholia on this Psalm. Hengst. says with good reason, that the Psalm does not refer to the internal difference between the wicked and the righteous, but to the relation to heathen enemies. He is disposed to think that the Psalm may relate to the Chaldean invasion. Its date seems quite uncertain.

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1. אֱלֹהֵי נִקְמָה, *God of vengeance*, in the same manner as He is called the God of mercy, showing that it belongs to God alone to have mercy, or to inflict punishment. It rests with God freely to punish or not according to His will; and we may therefore learn the utility of exercising patience in adversity, and of reflecting, that if we sustain injury from the hands of a fellow-creature, God is emphatically styled in Scripture the God of vengeance. *Vengeance is mine, I will repay, saith the Lord*; Rom. xii. 19. Let us not say that God will not avenge our injuries, because we are ignorant of the mode in which He is pleased to act in such a matter. הוֹפִיעַ, *shine forth*, i. e. *make Thyself conspicuous*. Imper., as Ps. lxxx. 2. Hitzig and Olshausen think that the reading should be הוֹפִיעָה as in Ps. lxxx. 2; the ה being pushed away by the ה of הוֹפִיעָה.



2. הִנָּשָׂא, *lift up Thyself*, i.e. ascend the judgment-seat and recompense the proud and violent according to that which their arrogance deserves.

4. This verse may be taken either interrogatively, or as simple narration. In the former case it will be necessary to consider the particles עַר מִתִּי of the last verse as belonging to this; in the latter, the verse will square with what follows, which it is most natural to suppose is intended for simple narration. עָתָק, Geier has *verba ferocia, sava, intolerabilia*; the Chald. בְּדִפְסָא, *blasphemers*. See Ps. xxxi. 19. יִתְאַפְּרוּ in the Hithpael only in this place. Lit. *they speak of themselves*, i. e. *they are vain, or boastful*; and thus Rashi, who translates it by יִשְׁתַּבְּחוּ; Aben Ezra by יִתְרוֹמְמוּ. The Chald. understands after it מִלֵּי דִקְלָנָא, *words of ignominy*. Gesenius compares it with the Arab تَمَرَّأَ, *dominatus fuit*.

5. יִדְבְּאוּ, *they break in pieces*, i. e. they labour in all ways and incessantly to destroy Thy people. דָּבָא being primarily used of *breaking solid things into pieces, or of wearing them away by attrition*; and consequently, as applied to men, it indicates their being much afflicted, or destroyed by a perpetual course of injury and oppression being practised upon them.

6. אֶלְמָנָה וְגו', *widow &c.* By the mention of the widow, the stranger, and the orphans, the Psalmist's intention is to describe the inhuman savageness of those concerning whom he is writing, as manifested by their attacking the friendless and innocent.

8. The brutes and the fools, who said what is stated in the former verse, are here invited to consider, and make themselves understand whether their statement be really true, and whether they can on an impartial examination believe in what they have asserted. בְּעֵרִים, *ye who are brutish*, viz. among the people. The word designates such persons as in intellect, knowledge, and manners, are scarcely better than brutes; or if they do possess intellect and knowledge, these are in no way used for

promoting the glory of their Creator; but rather for contrary purposes. They are brutish in their relations to God, and also in their conduct to men.

9, 10. These verses contain the Psalmist's argument for convincing those of whom he had been speaking, of the obvious incorrectness of their assertion, that God either could not or would not see and consider the course of their conduct to His people. It is not likely, says he, that the Creator of eyes and ears, by whom alone a creature is endued with these faculties, should want those faculties Himself; or that He should fail to possess them in a most eminent degree, and to exercise them for the purposes of His government. "Yea, before," says Ibn Yachyā, "that the Creator made any instrument, He knew in His mind the form of that instrument, and the purposes for which it would be made." הַיִּסָּר גִּוִּים, *He that chastiseth the heathen*, (He chastised them for their wickedness in the generation of the flood, and also the men of Sodom and Gomorrah,) will He not reprove you? The word signifies also *to instruct*, and thus it is rendered by the LXX. ὁ παιδεύων ἔθνη; and also by the Chald., which has אִירִיתָא הַיִּיָּהּ, "*He who gives the law to His people.*" This rendering is in harmony with the next member, which speaks of teaching man knowledge. Dr. Hammond thinks that by translating the first part of the verse according to the LXX. and Chald., the middle words הַיִּסָּר הַיִּיָּהּ, may be regarded as belonging to both members; i. e. those words are understood at the end of the second member. יִסָּר in the sense of *chastising* is more suitable here, and is adopted by Zunz and Delitzsch. The second hemistich they take interrogatively. "He, who teacheth man knowledge?"

11. הַיִּסָּר הַיִּיָּהּ, the הַיִּסָּר refer to הַיִּיָּהּ.

12. This verse, and the preceding, appear to contain an answer to the interrogatories of verses 9, 10. Thus the 11th commences, "Jehovah *doth* know;" and here we meet again with the verbs יִסָּר and לִפְדֹּת, which as applied to man by God, the Psalmist states to be productive of the happiest effects.

"Blessed is the man," says he, "whom Thou teachest by means of Thy law, that Thou *dost* observe the children of men, and that the day of the calamity of the wicked *will* come; for thus he will be at rest in his mind, confident that the wicked can trouble him only for a limited time."

13. לִהְיוֹתָ לֵי, *to give him rest*, so that he may be free from all turbulent feelings, which ordinarily harass men who are not disciplined in the school of God, who are not skilled in His revealed word, and are, consequently, agitated perpetually by impatience, envy, &c. ׀, this particle, which usually bears the signification of *until*, can hardly bear it here; for then the Psalmist would say, that rest from the evil days would continue until *the pit be digged for the ungodly*, when the evil days would return; whereas the reverse of this must be what is intended; for it is evident, that the *rest* to the good is either the consequence of the destruction of the wicked, or that both of them commence together. So in 2 Thess. i. 6, 7, we read, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest." The meaning, consequently, of ׀ in this place is that of *whilst*: see Job i. 18. Hitzig and Zunz have *während*.

15. וְיָשָׁע וְנִי. This verse speaks of judgment returning to righteousness, i. e. of just judgment, as if the Psalmist had said: the judgment is in God's hand, because of unjust judges using it iniquitously, but at the appointed time He will commit it to others to administer with impartiality. As to וְיָשָׁע וְנִי, it is thus explained in Mendelssohn's Beor: "It is the way of poetry to speak as if judgment was journeying before the congregation of the upright and perfect, to go to righteousness, to bring it back to the land from which it had been ejected for some time." By taking יָשָׁע for *righteousness*; the drift of the whole is, that an impartial administration shall be re-established, to which all the upright of heart will give their approval and support.

16. לִי מִיָּקִים, *who will rise up for me?* Who is able by his

own power to resist these enemies? No one but God, and that He has graciously watched over me in this my perilous condition is manifest. This is the evidence of His providential care, viz. that I am not yet destroyed; for the hearts of my enemies are evilly disposed to me, and I should have been mercilessly put to death, but that He was my help. The application of the whole verse, the Psalmist makes to himself. That this is substantially the sense of the passage is certain from the confession which is afterwards made. **עַם מְרַעֲיִם**, *against the evil-doers*. **עַל** signifies *against*, as in Ps. lxxxv. 5. The parallelism of the verse is quite complete.

17. **בְּמַעַט שָׁכַנָּה דוֹמָה נַפְשִׁי**, *soon my soul had dwelt silently*, i. e. I should have soon laid in silence among the dead. **דוֹמָה**, is another instance of a substan. used adverbially. Kimchi and Aben Ezra give it the sense of *cutting off*, **זָכַרְתָּה**, *שָׁמַע*; but the verb does not seem to have this signification. Perhaps they thought the root to be **דָּמָה**, which in Niph. has this sense.

18. **אִם וְנָפַל**, *if &c.* When I thought I was on the point of falling under the powerful attacks of my adversaries, at that very time was Thy arm extended to sustain me.

19. **בְּרֵב**, *in the multitude of*. This is the usual interpretation of this word, **לִשְׁן רֵב**. The next word **שָׂרַעְפִּי** is of uncertain meaning, for it is found only here, and in Ps. cxxxix. 23. It is equal to **שָׁעַפִּים**, the **ר** being inserted. See Job xx. 2. The Chald. has rendered it by **מַחְשַׁבְתָּא**, *cogitationes*; and this has been for the most part followed by modern interpreters. If, however, the word should mean not only *thoughts*, but *anxious thoughts, cares*, the sense will be obvious enough. Hupfeld has translated it by *Sorgen*. The LXX. have **ὀδυνη**. **יִשְׂעֲשְׂעֵנִי** from **שָׁעַע**, according to Gesenius meaning *multit, levit, oblevit*. In the duplicated form, i. e. pilpel, it signifies *to look on with delight*, to embrace affectionately, to do something which is grateful to another. Hence here, *Thy comforts greatly delight my soul*. The Chald. has **יִפְרִינְקֵן**, *they give much pleasure*, and the LXX. **ἡγάδησαν**.

20. הִיִּתְבָּרַךְ וְנִי, *can the throne of iniquity have fellowship with Thee?* Seeing that Thy comforts greatly delight my soul, I am therefore convinced that the throne of iniquity can have no fellowship with Thee. Thou judgest in truth, and Thy throne is a throne of truth, and not as the throne of earthly kings, for that is a throne of iniquity and mischief. It is therefore said, that this throne can have nothing in common with God's throne, "can have no fellowship with Thee;" in the same manner as where it is said, "evil cannot dwell with Thee" לֹא יִנּוּךְ רָע: Ps. v. 5. The next words יֵצֵר וְנִי, *framing mischief by a law*, denote that earthly kings in the first place enact unjust laws, and then by the aid of these laws commit flagrant injustice. "But Thy law," it is implied in the Psalmist's words, "is founded in justice and truth."

21. יִגְדְּדוּ, *they gather together in troops*, viz. the kings of the earth against the soul of the righteous, to put him to death. Others give to this verb the sense of *cutting down*, or *excision*; as in Dan. iv. 11, we have נִגְדְּדוּ אֵילָנָא, *cut down the tree*. But these words are Chald., and the Chaldee sense this passage does not require.

23. וְיָשָׁב, *and He will cause to return*. "A præt. in the place of a future; and there are many like it in the language of prophecy." Kimchi. This verse may be considered as an answer to the Psalmist's prayer, "God of vengeance, shine forth;" for it expresses a trust in Him that He will come to execute judgment, and will cut off the wicked from the world.

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### PSALM XCV.

THIS Psalm celebrates the greatness of God, and His power as displayed in the works of creation; it also contains an exhortation to obedience. It is by the Jews referred to the times of the Messiah; and so

indeed it is in the 3rd and 4th chapters of the Epistle to the Hebrews. Mendelssohn, in his heading of the Psalm, says, that "This and the 96th are a prophecy with respect to the days of the Messiah. On the going up to Zion, our holy city, the place of our glory, all people shall see our glory, and we will sing to the Lord and praise Him with our thanksgiving." So also Kimchi and Rashi. In one place in the Epistle to the Hebrews we read "saying in David." It is thought that "David" there stands for "the Psalms." This Psalm has no inscription.

1. לְכוּ, *come ye*. The imper. of the verb הָלַךְ. Geier observes: "naturam induit adverbii excitantis, sicut Psalmi xxxiv. 12; xli. 9," &c. It corresponds exactly with our English idiom.

2. נִקְדָּמָה פָּנָיו, *let us go before His face*, i. e. come into His presence. בְּתוֹרָה, *with thanksgiving*. Kimchi: "that we may confess to Him the good He hath done to us."

3. Jehovah being called a great King above all מַלְאֲכֵי, leads us to suppose that the word here denotes *princes*, or *magistrates*: see Ps. lxxxii. 1, 6.

4. מְחַקְרֵי. The noun מְחַקֵּר has the same root as חָקַר, viz. חָקַר, *to explore, search out, investigate*; and it is used in the sense of exploring the secret or deep parts of the earth for metals. Hence מְחַקְרֵי may express *the places so investigated*, i. e. mines, and then the ore of which the mine consists, as is explained by Mendelssohn, viz. "that מְחַקְרֵי are the things after which the children of men search in the earth, gold and silver, and brass, and all metals; meaning to say that He maketh His strength to be seen in the lowest parts of the earth." In the next member, the noun תְּהַלֵּל is translated in our version *strength*, which has no etymological support.

Its root is יָעַץ, *to be fatigued*, and hence תְּנוּעָפוֹת signifies primarily *labours*, as in Job xxii. 25: כֶּסֶף תְּנוּעָפוֹת, *silver of labours*, i. e. silver obtained by great labour. Here, therefore, it denotes *the treasures* of the mountains acquired by great labour, and therefore these treasures might be got from the tops of the mountains. Hence some translate *the heights of the mountains*, which contrast with *the deep parts of the earth* in the former hemistich.

7. The two expressions עַם מִרְעִיתוֹ and צֹאן יָדוֹ, would seem to have more propriety, if מִרְעִיתוֹ were coupled to צֹאן, and יָדוֹ to עַם; for it is more according to usage to say, *the sheep of His pasture*, than *the people of His pasture*. Hupfeld would make צֹאן and עַם change places, and so read; *the people of His hand and the sheep of His pasture*. But, as Perowne observes, it is unnecessary. "The subject of comparison and the figure are blended together." The expression, *sheep of His hand*, is very suitable, for the shepherd leads the sheep by his hand. The last member, הַיּוֹם אֵם וְגוֹ, requires a little consideration. The הַיּוֹם, *to-day*, refers emphatically to present time. It is often employed in this emphatic manner in the Scriptures. It is the time for work as contrasted with the night. It is spoken of as the accepted time, as the day of salvation, 2 Cor. vi. 2. The particle אֵם is here used as a sign of the optative, *O that ye would hearken*, &c. This sense of אֵם may be deemed desirable for making the verse complete; otherwise, it would depend on the next, and even then it would be difficult to tell the drift of the passage; for the condition in this verse and the injunction found in the next verse do not follow one another naturally. There is at least much abruptness in the manner of expression. Hammond makes the condition to have reference to that which precedes, rather than to that which succeeds; thus, *Let us worship, and bow down, and kneel before the Lord our maker; for He is our God, and we are the people of His pasture, and the sheep of His hand, if ye will hear His voice*.

8. מְרִיבָה and מְסָה are translated *provocation*, and *temptation* in our version; but it is more probable that they are the proper names mentioned in Ex. xvii. 7.

9. וַיֵּן should be here translated *truly, surely*, the force which this particle has in Job xviii. 5, "*Truly, they saw God's work, when,*" &c.

10. וְנִקְנָה. We have here a decided instance of the future form of a verb expressing an action as continual, or customary; for it is quite impossible to translate וְנִקְנָה as a strict future, and just as impossible to translate it as a strict present. The Jewish grammarians, from Kimchi downwards, have taught us that the Hebrew future, in many passages of the Old Testament, denotes an action to be usual, or continued for a length of time, and here is a case which demonstrates the truth of the canon promulgated. We have a somewhat similar, although more limited, use of the future in English, when we say that *clothes will wear, carriages will break, &c.*, we mean that *clothes are accustomed to wear out*, and that *carriages, under certain circumstances, are accustomed to break*: see 1 Sam. i. 7; ii. 19. Professor Ewald calls this form of the verb, when it expresses continuance of time, the *imperfectum perfecti*; but by whatever name it may be called, the force of the tense cannot be made otherwise than what is expressed above.

11. Most recent commentators have translated וְנִקְנָה by *so that*. Delitzsch has *so that*. וְנִקְנָה is in this place to be translated *not*. See 2 Sam. xi. 11.

## PSALM XCVI.

WE find this Psalm, with little variation, as a part of the poem in 1 Chron. xvi. 8—36, which was composed to celebrate the carrying up of the ark from the house



of Obed-Edom to Mount Zion. It seems, from the Greek title, that it was also used on the occasion of dedicating the second temple after the return of the Jews from their exile in Babylon. It might be used, indeed, on any great festival occasion.

1. שִׁיר חֲדָשׁ. "One says to another, Sing ye a new song to the Lord, who hath gathered you from the heathen, and from captivity. And the poet hath mentioned שִׁיר חֲדָשׁ, as if he had said, Ye shall sing to Him a new song, besides the psalms and songs which have been written. The repetition of שִׁיר לְדָ is for strength." Kimchi.

5. אֱלִילִים, *idols*. The root of this word is אָלַל, from which is אֵל, *not*. אֱלִיל signifies strictly, *a thing of nothing*, i. e. a thing of no value, something which is of no profit. Hence, in Job xiii. 4, we have רִפְאֵי אֱלִיל, *physicians of no value*. In Jer. xiv. 14, we find a *vision* or *prophecy* called אֱלִיל, *a nothing*; also in Zech. xi. 17, a shepherd who is careless of his flock, is denominated a shepherd אֱלִיל, *of nothing*. Agreeably to this notion is the word employed to denote *the false gods* of the heathen; and so the apostle says in 1 Cor. viii. 4, that *an idol is nothing*, i. e. is not God, as the context shows. In opposition to these אֱלִילִים, these *nothings*, the One true God is described in the concluding words as eternal, and the Maker of the heavens.

7. תֵּן, *and strength*. In the 6th verse *strength* is combined with *beauty* (תִּפְאֶרֶת), and both are said to dwell in God's sanctuary, *beauty*, as respects the glory of the Divine presence, and *strength*, because from it assistance proceeds, which is vouchsafed to all who seek it by prayer. In this verse the Psalmist enjoins his readers to ascribe the attribute of *strength* to the Deity; which, indeed, was asserted to exist as a matter of fact in the verse above. Here is a sudden change in the construction

of the Psalm, one that is highly poetical in its character, and by which the effect of the chanting would be greatly increased, as this and the following verses would, in all probability, be taken up by a different part of the choir from that which had been previously engaged.

10. יהוה יהיה, *Jehovah is or has become king*. This verse, and the whole Psalm, have by many Jews and Christians been interpreted of the reign of Messiah. St. Augustine and others, on the authority of Justin Martyr, cite an ancient scholion of this verse; *Ἐβασίλευσεν ἀπὸ τοῦ ξύλου, the Lord hath reigned from the wood, i. e. from the cross*. There is, however, no reason for supposing that these words ever made a part of the Sacred Text, as they are not found in any MS. copy, and are not recognised by any of the ancient versions. The probability is that, if the clause ever existed, it did so only as a marginal note made by some ancient copyist or commentator, who, studying the character of the Psalm, thought that he discerned in it the kingdom of Christ.

11. הַיָּם וְכָל־אֲשֶׁר־בָּהֶן, *the sea, and its fulness*; the meaning of which we learn from the parallel expression in the next verse, אֶרֶץ וְכָל־אֲשֶׁר־בָּהֶּן, *the field and all which is in it*.

## PSALM XCVII.

THIS Psalm, like many of the preceding, celebrates the majesty and goodness of God, the righteousness of His government, the overthrow of idolatry, and the triumph of true religion throughout the world. The 7th verse is quoted in the Epistle to the Hebrews as applicable to Christ, and is used on the occasion of the Psalmist's describing the immense importance of

the new dispensation as contrasted with the old, and the dignity of its author, as evidenced by the subjection and homage paid to Him by the angels of heaven, as well as by earthly potentates. I see no reason why the whole of this psalm may not be regarded as applicable to the advent of Christ and to the Christian Church.

1. **דָּוָן**. Dathe proposes to translate this noun not by *islands*, but *habitable regions*, in opposition to **יָרֵךְ**, by which he supposes Palestine to be meant. The root of the word in that case is the Arab. **د**, *habitare*. See Is. xlii. 15. There is no doubt that **דָּוָן** possesses this meaning, and denotes especially a *maritime region*. See note to Ps. lxxii. 10. Thus the verse is applicable to the times of the Messiah; for in no other sense could Jehovah reigning be emphatically a cause of joy to the habitable regions besides Palestine, he being, in the opinion of the Jews, exclusively their helper and avenger; whilst to the heathen He would be known only as an object of terror.

2. The imagery here employed resembles that in Psalm xviii. 10, which alludes to the appearing of God on Mount Sinai, and which is frequently employed by the Hebrew poets when they wish to describe the advent of God, or the manifestation in any way of His power. **בָּרָךְ** from **בָּרַךְ**, to *confirm*, to *establish*; and hence the noun denotes not only *an habitation*, as it is rendered in our Bible, but also, more literally, a *base*, or *foundation*, which conveys a more definite and intelligible idea than is obtained by saying, that justice and judgment are the habitation of a throne. See note to Ps. lxxxix. 15. Agreeably to this the Syr. has, "Thy throne is confirmed **בָּרָךְ** by justice," &c.

3. This and following verses express the manifestation of God's majesty, under the figure of flames of fire and lightning,

as causing terror to the adversaries of His people. Such a mode of God's manifestation of Himself was sometimes a mark of His favour; as Gen. xv. 17; Ex. iii. 2, &c.; whilst here, as on other occasions, it was an indication of His anger. See 2 Sam. xxii. 9; Is. lxvi. 15, 16.

7. כָּל־אֱלֹהִים, *all ye gods*. On the primary idea contained in כָּל־אֱלֹהִים, Cocceius has the following remark in his commentary on this verse: "Vox כָּל־אֱלֹהִים dii comprehendit omnes qui auctoritatem habent ad testandum, atque ita τοῦ νομοθετεῖν et judicandum. In pleno tamen et proprio sensu significat eum, a quo est omnis illa auctoritas et cui fides adstringitur ad salutem. Mosi dictum primò, *dabo te Pharaoni in deum*, h. e. mittam te ad Pharaonem, ut eum alloquaris nomine meo, quem non novit, ut ei mandata proponas, tanquam auctoritatem et potestatem habens, eumque adjures, ut obligatum ad parendum et ni pareat, a Deo judicandum." The LXX. and Syr. have given the sense of *angels*; and thus in Heb. i. 6, where this passage is cited, we have, "Let all the angels of God worship Him." The Apostle applies this with other passages of the Psalms in this chapter to Christ, and especially to His introduction into the world. Hammond says that the *world* here means *οικουμένη μέλλουσα*, *the world to come*; but from the beginning of the chapter it appears that the author is discoursing on Christ's manifestation in the flesh; and as the burden of this Psalm is the triumph of true religion over heathen worship, it supports the notion that it is speaking with reference to the Messiah's spiritual kingdom upon earth.

8. צִיּוֹן, *Zion*. We know from the New Testament, that "Zion and the daughters of Judah" did not, as a nation, rejoice at the appearing of Christ, and the establishment of His kingdom. We must therefore conclude that the believing portion of the Jews are only meant.

11. אֶרֶב. This word has by some persons been translated *herb*, as being more agreeable to the participle עֲרִב, which immediately follows. There is, however, no sufficient reason for

supposing that אור ever has such a sense. The plu. אורות, which signifies herbe, in 2 Kings iv. 39, is אורה in the sing., and is a different word. It is also conjectured by others, that אור stands for אורח, which it resembles very much in pronunciation. Thus Rabbi Yachya, as quoted by Mendelssohn, says "that its meaning is אורח, and the ע is in the place of ה; for the letters אורח"ע change with one another." But I see no objection to say that *light is scattered to the righteous*, scattered too with profusion, as the term and context import, whilst the wicked are left in darkness and the shadow of death.

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### PSALM XCVIII.

THIS Psalm, connected it would seem with the previous one, carries on the subject there treated of, and in particular celebrates, in the language of prophecy, the triumph of true religion throughout the world. There can be no manner of doubt that the general style of this inspired production is more adapted for commemorating the victory gained over sin, than one which David, or any Israelitish king, might have obtained over a foreign foe.

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1. וְהַשִּׁיעָה לִּי, *have saved Him. Hat ihm Sieg verschafft.* Hupfeld, note. "Hath gotten Himself the victory." E. V. The words are thus explained by Geier: "ex ingente isto cum hostibus humani generis prælio incolumem seipsum eripuit, ac redivivum se stitit ex sepulchro tertia die." The LXX. have ἔσωσαν αὐτόν, and the Vulg. *salvabit sibi.* The Divine strength alone, exercised against the combined powers of darkness, was triumphant in

bringing our Redeemer from the grave; and this strength is properly denominated יְמִינוֹ and זְרוֹעַ קִדְשׁוֹ, denoting thereby the sacredness of the cause, and that its accomplishment was emphatically without human aid.

3. זָכַר וְנוֹ, *He hath remembered His mercy*, i. e. His promise of mercy, which He made to the house of Israel in the fulfilment of which He has given proof of His fidelity.

8. יִמְחָאוּ כָף. *Let the rivers clap the hand.* All the parts of creation are described as exhibiting the greatest joy on witnessing the triumph of the Messiah. This figurative prediction can be hardly said to obtain sufficient fulfilment till that golden period when *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* A similar mode of expression is met with in Isaiah lv. 12.

## PSALM XCIX.

THIS Psalm commences by celebrating Jehovah's abode in Zion as King, and by describing the Divine perfections, viz. His greatness, justice, and mercy. The Psalmist cites Moses, Aaron, and Samuel, as examples of obedience to God, by whose intercession He often forgave the people of Israel their iniquities, instead of visiting them with His vengeance; and thus there are offered the strongest inducements to all others to tread in the steps of these illustrious servants of the Most High. It begins like Psalms xciii. and xcvi. with יְהוָה יִלְלוּ.

1. יִרְעוּ, *tremble*. The root רָעַע signifies mental emotion arising either from fear or anger. In this instance the context seems to direct us to the former of these two as the cause of the trembling here spoken of. It was because Jehovah was declared to be King, that the peoples trembled for fear of the judgments with which they would be visited for their impiety. With respect to יָשַׁב בְּרִנְיָם the parallelism of the verse inclines us to take these words as a distinct proposition; for thus they correspond with the first two of the former hemistich, and they allude of course to the Shechinah of the sanctuary, "from whence," says Mendelssohn, "goes forth judgment upon the world; and therefore the earth is moved because God goeth forth to take vengeance on the wicked."

2. רָם, *high*. God is here spoken of as being so exalted above His creatures, that the heathen should perceive the folly of any nation or people attempting to resist His will.

3. יִדְוּ שִׁמְךָ, *they shall confess Thy name*, i. e. shall be willing to acknowledge Thy government which Thou hast established over them. יִדְוּ seems to be similarly employed in the blessing which Jacob gave to his son Judah in Gen. xlix., viz. יְדוּדָה אֲדוּד. As to the words קָדוֹשׁ דָּוִד, which are repeated in the 5th and 9th verses, they were probably chanted by another part of the choir. The construction both here and in the other place implies that; for the words in each case stand by themselves.

4. The verb יִדְוּ of the preceding verse is supposed to be understood before עַל מִלְכָּךְ by some of the German commentators. Hupfeld, however, makes עַל the subject of the verb אָהֵב. This they will confess with joy, because He loveth judgment, and there is no reason therefore to be afraid of Him in consequence of His great strength, so long as they continue to walk in the good way. Such appears to be the substance of the Psalmist's argument. In the remainder of the verse, a change of person is introduced.

5. **וְהוּא קָדוֹשׁ**, *He is holy*. According to the construction, **וְהוּא** might be supposed to refer to **יְהוָה**; but the sense, as well as the 9th verse, which is nearly the same as this, shows that it is to be applied to **יִזְחָר**.

6. **בְּלִהְיוֹ**, *among His priests*. The **ב** is used here as in Ps. liv. 6, where it is said, *The Lord is among those sustaining me*, i. e. *the Lord sustaineth me*. **כֹּהֵן** appears sometimes employed in a more comprehensive sense than that of a *priest of the tabernacle*, of one formally dedicated to that office. It denotes, in many of the passages where the said word is met with, a *prince*, or *magistrate*, or *civil officer*. Thus in 2 Sam. viii. 18, David's sons are called **כֹּהֲנִים**, *great men*; **רִבְרִיז**, as the Chald. has it, or **הָרָאשׁוּנִים**, *principal*, or *chief men*, as we find in 1 Chron. xviii. 17. So the father-in-law of Moses, who is called in Ex. ii. 16, **כֹּהֵן מִדְיָן**, is rendered by the Chald. **רִבְא**, *prince of Midian*. In Arab. **كاهن** signifies *administrator alieni negotii*. See the Supplement of J. D. Michaelis's Lexicon, p. 1217. **וְהוּא יַעֲנֵם**, *and He answered them*. God answers all who call on Him in a suitable spirit, as well as those mentioned in this verse.

7. **בְּעַמּוּד עָנָן**, *in a pillar of a cloud*. As far as Moses and Aaron are concerned, there can be no doubt that this is an allusion to their exodus from Egypt, when God is said to have conducted them by a bright cloud. See Ex. xiii. 21, 22, where the same expression, *pillar of a cloud*, occurs. See also Ex. xvi. 10; xix. 9; Numb. xii. 5, &c. The question is, how this passage refers to Samuel; for it seems, from the context, that it must apply to all three. Rabbi Gaon explains the relation by supposing these words, *the pillar of a cloud*, to signify here a *sign*, or *evidence*, that he to whom they are applied is a prophet. "What a prophet sees and hears is from the Lord; sometimes the sign will be *the pillar of a cloud*, which will stand before him, whilst the rest of the firmament will be altogether cloudless." No doubt in prophetic vision the Lord must have mani-



fested himself to the prophet in some definite, unequivocal manner, whereby he might be assured of the real nature of the vision, and it is not unlikely, as Rabbi Gaon supposes, that a pillar of cloud might be a frequent mode by which God appeared to the sacred characters of old, when they were made the channels of communicating revelations to mankind. We know that the Lord communicated many times with Samuel, and particularly in 1 Sam. iii. 10, we read that *the Lord came, and stood, and called Samuel, Samuel*. So in ch. vii. 9, 10, we read that *the Lord answered him*, and also *the Lord thundered with a great thunder*. Now as He appeared in thunders and lightnings, we may conclude that He appeared in a cloud; for when there are thunder and lightning, there must be a cloud, and so one mode of appearing involves the other.

8. עֲנִיתָם, *Thou didst answer them, or Thou didst oppress them*. In Mendelssohn's *Beor* it is stated that both meanings are here intended, the former as applicable to the second clause, where God is described as forgiving; the latter, to the third clause, where He is mentioned as taking vengeance. Hence the sense of the verse is in substance as follows: "Thou, O God, hast answered them; for Thou hast forgiven them their wickedness in what seemed good to Thee should be forgiven; and Thou hast afflicted them, for Thou hast at other times taken vengeance on them on account of their wicked inventions." Others take לָדָם, *because of them*; as the Chald., which has אֲנִישׁ לְדָמָא, making the pronoun refer to Moses, Aaron, and Samuel, and so they understand the Psalmist to say, that on account of the prayers of these pious leaders of the people, God was propitiated even at the time when He was about inflicting punishment for the sins of which the nation was guilty.

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## PSALM C.

It is commonly thought that this Psalm was composed for the purpose of being sung in the temple on the occasion of offering the sacrifice of thanksgiving. The title of it supports this notion; since תודה stands for the sacrifice of thanksgiving, according to the Chaldee, which has קריבן תודתא. See Ps. lvi. 13. The Psalm is adapted for such a service, for it commences with an exhortation to worship and praise God as the maker and preserver of the people, and that not only privately, but in *His courts*, which they are commanded to enter for chanting their songs of adoration and gratitude.

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3. וְלֹא. The K'ri reading וְלֹא is often preferred. It is supported by the Chald.; whereas the LXX. and Syr. have adopted the word in the text. The Chald. has been followed by many recent German commentators. The objection to וְלֹא appears to me to be, that it makes the last clause to be regarded as redundant and altogether unnecessary. It is better I think to adopt וְלֹא, and to consider the expression וְלֹא אֲנִי as parenthetical. It thus gives emphasis to the passage, declaring that all we have, comes from God, that in ourselves we are nothing, but that in Him we live, move, and have our being.

4. תודה. Rabbi Menachem remarks on this word: כל דקרבנות בשלים לעתיד לבא וקרבן תודה אינו בשל; *all sacrifices cease in the world to come, but the sacrifice of thanksgiving ceases not.*

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## PSALM CI.

THIS Psalm is entitled, A Psalm of David. Its theme is stated in the first verse, viz. mercy and judgment. The Psalmist then proceeds to describe the principles upon which as king he was resolved to conduct his government. To reward virtue and punish vice should be his constant aim; whence the upright man should be his minister, and the faithful of the land should dwell with him; whilst the backbiter and the proud and arrogant man should receive from him no countenance. These were the principles which David professed at the time he composed the Psalm; these the resolutions on which he was determined to act. It is probable that he wrote it in the early period of his reign.

1. This verse announces the subject of the song. So we have in Ps. xlv. 2, *I will speak of the works of the king*; and then the Psalmist proceeds to celebrate these works. Virgil commences his *Æneid* in a similar manner; *Arma virumque cano*. לך, concerning Thee, i. e. Thy mercy and judgment, as the parallelism shows.

2. אֶשְׁכִּילָהּ, lit. *I will make wise, or instruct*. Ps. xxxii. 8, אֶשְׁכִּילָהּ, *I will instruct Thee*. By some persons it is applied to God's instructing David how to walk in the path of integrity; but the whole of the Psalm shows that David is here speaking of himself, and therefore it would be better that the verb be taken intransitively in the sense of, *I will give heed, or I will consider*. Thus Rashi says it means אֶתְּן לִבִּי.

לִּי. These words are often taken interrogatively, but an interrogative phrase like this thrown into the middle of a passage is very abrupt, and in this case one does not see what it has to do either with what follows or what precedes. Hence, it will be more simple to take לִּי as a particle of time only, supposing the Psalmist to say, that when God comes to call him to account, he shall be found walking in the integrity of his heart. לִּי is mostly taken interrogatively, but not always; see Prov. xxiii. 35.

3. The Psalmist declares that on no account will he be induced to swerve from the path of rectitude, and that he will make use of no unprincipled expedients, nor support any wicked designs for purposes of worldly advantage. עָשָׂה סִמִּים, lit. *to do deviations*, i. e. *the work of those who deviate* from the right way. עָשָׂה = עָשׂוֹת is inf. constr. used here as a noun, and the construction is similar to that we find in Latin, viz. *scire tuum nihil est*. סִמִּים is usually rendered *deviations*, and here *moral deviations*. Besides this place it occurs only in Hos. v. 2, where the word is written שִׁמִּים, which in our version is translated *revolters*. As ש and ס are of the same organ, and indeed of the same sound, and as the context in the one passage admits of the same sense being assigned to סִמִּים, which the context of the other passage does to שִׁמִּים, there is no doubt that these terms are identical, and that therefore the root is סִיט or שִׁיט, *to decline*, or *deviate*.

4. עָקָשׁ, *crooked*, in the sense of *crafty*, is opposed to straightforward dealing, and thus it follows very naturally the preceding verse. רָע, *evil*, i. e. *an evil man*, as the discourse shows, and not *an evil imagination*, יִצְרָא בִישָׁא as the Chald. has it. לֹא אֶדְעָה, *I will not know*, so as to approve or love him. רַב לֹא אֶדְעָה says Rashi. See note to Ps. i. 6.

5. מְלַשְׁנֵי בִפְתֵר רֵעֵדוֹ, *he that backbiteth his neighbour in secret*. The Heb. לֵשׁ signifies *to detract*, *to backbite with the tongue*. As לֵשׁ is tongue, of course לֵשׁ is literally *to use the tongue*; and thence *to use it for bad purposes*, i. e. *to detract*, &c.,

and in this sense *to give tongue*, is an expression we hear among the illiterate people of this country. The Chaldee has לִשָּׁן תְּלִיתִי, *the third tongue*, which Drusius thus explains, as cited by Rosenmüller: "*Lingua tertia, est lingua delatoris, quæ quasi tertia est inter hominem et socium ipsius, patefaciendo arcanum.*" Another reason assigned in the Talmud is, that *this third tongue destroys three persons, him speaking, him spoken to, and him who is spoken of*. See Buxtorf's Rab. and Chald. Lex. p. 1160, where many Rabbinical comments on this expression are collected. As to מְלוּשָׁנִי, according to the k'thibh it should be מְלוּשָׁנִי, the Poel participle, which without the Yod would be מְלוּשָׁן, of the form מְשׁוּפָּשׁ, in Job ix. 15. According to the points of the K'ri there seems to be a contraction of the second vowel. The ' is said to be the connecting vowel of the old form of the stat. constr. See Ew. § 211 b. אֶתִּי אֶמְחֶה, *him will I exterminate*, which some explain, by banishing him from my presence, so as to prevent his ever returning. לֹא אֶחְבֵּל, *I am not able*, viz. to bear his being my companion, so that I should learn of his works. On יָכֹל, see note to Ps. xxi. 12.

6. עֵינֵי וְנֹר, *my eyes, &c.* i. e. I will look out most carefully for the faithful of the land, that they may sit with me in counsel and judgment, and assist me in the administration of my government, in which the deceitful and lying man, it is stated in the next verse, shall have no share.

8. לְבֹקְרִים, *in the mornings*, i. e. every morning. The morning is here mentioned, because it was the time of judgment.

## PSALM CII.

THE title of this Psalm is a prayer of the afflicted. The Psalmist is in great affliction, and strong figures are employed to represent it. It seems to have been

written when the Psalmist was in captivity, and a short time only before he and his countrymen obtained their deliverance. From several passages it appears that he prays either for himself, or as the representative of the people of his country. The 26th and two following verses are quoted in Heb. i. 10, &c., and applied to Christ. They stand between quotations from two other Psalms, which have been always regarded as prophetic of the Messiah. It may be, therefore, that this Psalm is prophetic of the state of the Jews in Christian times, and that the author, whilst describing his own suffering and affliction, was enabled by prophetic vision to look to the time when Jehovah would again have mercy on Zion (ver. 14, &c.), and to the return of his countrymen to Jerusalem. There is nothing in the Psalm to militate against this application. At the same time, the Psalm is capable of being applied to the Babylonish captivity and the return from it, and it is for the student to decide which of these applications has the stronger evidence in its favour.

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4. **שָׁחַח**. Another reading exists viz. **שָׁחַח**, as *smoke*, which is supported by many MSS., as well as by the sense. The Chald. has **שָׁחַח** **שָׁחַח**, as *smoke*. The Psalmist in both members is speaking of the extinction of life effected by the cares and sorrows with which he was oppressed, and which, although they might be gradual in their operation, would yet be sure in their results, so that he might say that his days were consuming as smoke, which so entirely vanishes as not to leave any vestige behind. The latter member describes in equally

distinct and decisive terms the severe character of the affliction here referred to. וַעֲצוֹמֹתַי, and my bones; see Prov. xvii. 22: "A broken spirit drieth up the bones;" בְּמוֹקֵד. נֵרִים. The root of מוֹקֵד is קָדַד, and it signifies *that which burns*. Hence it may be the wood which is set on fire, or the pot which is heated by it, or the hearth on which the fire burns. The ב prefixed to the root being indicative of *place*, points rather to the last of these senses as the one intended. So in Arab. we have موقد, *the fire-place*. The Chald. reads in this passage דִּיךְ תַּפְיָא, as a *fire-place*. Ewald has *wie glüh'nder Heerd*.

5. הִדְפָּהּ, is *smitten*. My heart has been struck, viz. by the heat of excited passions. The regular form is דִּפָּהּ. This verb is sometimes used for the darting of the sun's rays on an object, as in Jonah iv. 8, we have הִתְדָּהּ, and the sun *struck* עַל רֹאשׁ, upon the head, viz. of Jonah: see also Pa. cxxi. 6; Amos iv. 9; Hag. ii. 17. שָׁכַחְתִּי, I have forgotten. The vehemence of my grief has extinguished in me the appetite for food; my thoughts are altogether absorbed in my calamities.

6. בִּקְלִי, because of the voice. דִּבְקָהּ, cleaveth, viz. my bone to my flesh: an expression denoting a person to be extremely emaciated, and equivalent to our common saying, that such an one is "nothing but skin and bone."

7. לִקְנָת, to the pelican of. קְנָת is some water-fowl which frequents deserts. Mendelssohn says that this word, and פֹּס in the next hemistich, "are the names of some wailing and solitary birds to which the Psalmist likens himself, because of his weeping and his being solitary, on account of his troubles." Rabbi Nathan describes קְנָת as the name of some bird, שֵׁם עוֹף כֹּה. Most translators of late times have considered the pelican to be the bird here intended. Its root is probably קָנָה, to vomit. פֹּס from פָּנָה, he heaped together; פֹּס is therefore, probably, put for פָּנָה, which in its general usage denotes a receptacle, or vessel, the same as פֵּיס, which stands for פָּנָה; אֵשׁ for אֶשׁ.

Here it is usually translated *owl*; but Bochart (Hieroz. ii. p. 267), says it is the *bittern*.

8. שָׁקַדְתִּי, *I have watched*. I continued watching, as a bird watches, sitting alone on the roof of a house. Continual, unremitting sorrows are here denoted, so that sleep departs; and the Psalmist is solitary, watching or brooding over his misfortunes, like a bird separated from its fellows, and perched by itself on the house-top. For בִּזְרֵךְ, certain MSS. collated by Kennicott and De Rossi, read נִזְרֵךְ. The Athnach to אָחֳזֶה is another instance of this accent not always denoting a pause.

9. מְדַלֵּלִי, translated in our version, *they that are mad against me*. The Chald. has given to this word here and Ps. lxxv. 5 the sense of *scoffers*. It must, however, be borne in mind, that the Chald. is the only authority for this meaning of דָּלִל, and is therefore scarcely sufficient. It is better to translate the word according to the received version, than to translate as the Chaldee.

10. The mourning described in this verse seems to be the consequence of God's indignation and wrath, mentioned in the following verse, rather than of the reproach of the enemies and their conspiracy against the Psalmist, related in the preceding verse. אֶכְלֵתִי אֵשׁ, *I have eaten ashes as bread*. This, as well as the following hemistich, are figures expressive of *mourning*. *Ashes* are frequently mentioned in Scripture as being *cast upon the head*, or *sat in*, being thus made emblematical of distress or repentance; and in this verse there can be no doubt that a literal sense being inapplicable, the one which is admissible must be figurative, and that no more is meant by eating ashes, than is by the other uses of them which we read of when a state of mourning is evidently intended. As for the latter clause, the same figure is found in Ps. lxxx. 6.

11. נִשְׁאָרְתִּי, *Thou hast lifted me up*. There are two modes of expounding this passage. The one is given by Kimchi as follows: "He who wishes to cast anything upon the earth lifts it up on-



high, and then causes it to fall with force; for everything when it is lifted up necessarily falls with greater force." The other is as follows: "Thou didst lift me up to honour and dignity in the days of my prosperity, but now Thou hast cast me down to the lowest depth of contempt and shame. I have fallen from dignity to disgrace; from celebrity to infamy; from opulence to want; from Thy guardianship into the hands of enemies." The former method supposes the Psalmist to refer to the violence of God's displeasure, as experienced by him; the latter, to refer to his previous happy and elevated condition, in order to bring it into striking contrast with his present state of depression.

12. יָמַי כַּצֵּל נִמָּוֶה, *my days are as a shadow extended*, i. e. "the days of my life are fast approaching their completion; I am in the evening of my life." The extended shadow being in the evening—for then the shadow continually increases till it is lost by the setting of the sun—shows that the evening of man's time upon earth is here denoted, and the sorrows depicted in the foregoing verses seem to have given rise to this reflection, which is followed up by the Psalmist's contrasting here the brevity of human existence with the eternity of God in the following verse.

14. The Psalmist proceeds to express his belief in the infallibility of God's promises, as regards the restoration of the temple on Zion: *Thou wilt arise, Thou wilt have mercy upon Zion.* The Psalmist believed that the time for God's mercy upon Zion had come, a time which had been fixed in the Jewish prophecies (see Jer. xxv. 12; Dan. ix. 2; 2 Chron. xxxvi. 21); and the thought of this return to better days awakened in his mind emotions of trust and gratitude, as the remainder of the Psalm testifies.

15. רָצִי עַבְדֶּיךָ, *Thy servants have pleasure.* The Jewish people are here called servants, in the sense of worshippers of the true God, and they are said to have taken pleasure in the stones or ruins which remained of the temple; thus showing

how deep-rooted was their affection, and how much their best and most sacred feelings were associated with that house of God in which they and their fathers had worshipped for many generations. יִחַנְנוּ, *they pity*, viz. the sad fate of the temple. "Servi enim Dei non possunt gratiam exhibere ruderibus Sionis, miserari autem possunt sortem ejus flebilem." Geier.

16. כְּבוֹדָךְ, *Thy glory*, which is openly shown in this deed of restoration of the temple before the eyes of the heathen.

18. הָעֲרֵעַ. Our translators have rendered this word by *destitute*, which suits the context and the etymology. For the root is עָרַע, which is cognate in sense with עָרָה, *to be naked*, and the Pilpel form, whence the word in this passage is derived, is עֲרֵעַ. עֲרֵעַ, besides this place, is met with in another, viz. in Jer. xvii. 6, where the sense of *destitution* is suitable. The LXX. have ταπεινός. Ewald, in his translation, has rendered it by "des ganz Entblössten." Others are desirous of making the word to signify some sort of tree. Kimchi comments on it as follows: "It is a tree which grows in the wilderness; so Israel are in captivity, forsaken and solitary as a tree in the desert." The Syriac in the passage in Jeremiah has حَمْلُ, *the trunk of a tree*. The LXX. have ἀγριοσυμπλακη. Celsius says *the juniper tree* is meant, like the Arabic عَجْرٌ, *a juniper*. Gesenius, in his Thesaurus, p. 1073, gives his opinion on the word as follows: "עֲרֵעַ et עֲרֵעַר his locis neque inopem, neque myricam significare videntur; sed ut Jes. xvii. 2, (עֲרֵי עֲרֵעַר), parietinas, aedificia eversa, fere i. q. עֵי, *collis ruderum*. Apte enim solitarius potest comparari cum ruinis in deserto, et Jes. xvii. 2, apte explices; ab hominibus desertæ sunt urbes ruderum, i. e. in ruinas collapsæ."

19. זֶאת, *this*, viz. this deliverance of which the Psalmist has been speaking, shall be written in a book for a memorial to a generation which shall come after. וְעַם יִבְרָא, *and a people to be created*, i. e. the next generation, as the Chald. shows: עַמָּא דְעָתִיד לֵאבְרָאָה.

21. לִפְתּוֹחַ, *to loosen*, viz. the bonds by which they were bound by their enemies. בְּנֵי תִמְוֶתָהּ, *sons of death*, i. e. those who are sentenced to death.

24. עָנָה בִּדְרֶךְ כָּחוֹ, *He hath bowed down his strength in the way*. The Kri reading of כָּחוֹ is more suitable, viz. כֹּחִי, *my strength*. בִּדְרֶךְ, *in the way*, which Geier explains thus: "In via hac qua scilicet progredi mihi videor ad speratam isthanc liberationem, de qua modo dictum, quanquam præ afflictionum mihi hic immisearum vehementia non assecuturus sim quod opto aut sperabam."

25. אֶל־תִּעָלֵי, *make me not to go up*, e.g. as smoke, which quickly vanishes; take me not away, as Hupfeld has interpreted it. שְׁנוֹתֶיךָ, *"Thy years are for ever."* The eternity of God is here mentioned, implying the immutability of His gracious designs. This hemistich, therefore, as well as what follows, must be regarded as expressive of confidence in God's promises to His people, a confidence felt even at a time of great depression and calamity.

26. לְפָנִים, *of old*. The word is here employed adverbially: see Deut. ii. 10; Josh xi. 10. The Psalmist proceeds to contrast the eternity of God with the mutability of all created things. He says, "The earth, which Thou didst found of old, and the heavens, the work of Thy hands, which seem so strong and durable; behold, even they shall perish, but Thou shalt remain; they shall be changed; but Thou art the same."

29. After the verb יִשְׁכְּנֵנִי, is an ellipsis to be supplied; "wohnen = im Lande wohnen." Hupfeld.

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## PSALM CIII.

THE Psalmist begins with an exhortation to bless God for His great goodness in forgiving iniquities,

in redeeming the soul from death, and for His general solicitude for man's physical and moral well-being. He then proceeds to speak of the mortality of man, and to compare it with the unchangeable and never-ending character of God's grace bestowed on those who fear Him and keep His covenant.

The title assigns the Psalm to David; but the Aramaic forms found in it show that it belongs to a later date.

1. בָּרַכְי, *bless*, i. e. *render praises*, which is the force of this verb when it is spoken by man with respect to God. See Ps. lxxxix. 53; xcvi. 2. קִרְבִי, *my inward parts*, viz. the best faculties of my mind.

2. נִסְתָּלוֹ, *His benefits*. Literally, His actions, or deeds of requital; and here, taken in a good sense, the word denotes *His benefits*. See 2 Chron. xxxii. 25.

3. עֲוֹנָי. The affixes נָכִי and יָכִי in this and other verses which follow, may be the Aramaic of the 2nd pers. fem. Hupfeld, however, says that they are not Aramaisms; but rather the original fuller forms of the 2nd pers. sing. and plu. fem. (corresponding to the original pron. אַתִּי). תַּחֲלוּאֵיכִי, *thy infirmities*, both of body and soul, but in this passage, perhaps, of the soul only. That moral infirmities are here intended appears from the fem. affix, which shows the antecedent to be נַפְשִׁי in the 2nd verse.

5. עֶרְבָךְ, *Thy mouth*. This word occurs in Ps. xxxii. 9; to which place I must refer the student for the reasons for assigning to it the signification of *mouth*. In that passage the sense of *mouth* or *cheek* is more suitable than any of the others which have been suggested; whilst, in this verse, no sense agrees better with the context than that of *mouth*. The Syr.

has *מִצְחָבְךָ*, *thy body*; the LXX., ἐπιθυμίαν σου, *thy desire*, or sensitive appetite, by satisfying which, we must understand bestowing on the body all which it desires, and therefore it may be regarded as a paraphrase correctly conveying what the Psalmist intended to express. The Chald. has יָמֵי סִבּוֹתֶיךָ, *the days of thy old age*. The other clause requires some consideration. First, the subject to יִתְחַדֵּשׁ is by some persons thought to be נַפְשִׁי in the 2nd verse; but it is very far removed from the verb, and the adoption of it would suppose an ellipsis of some such particle as ב to נִעְדָּרְכִי. It is therefore more probable that this last noun is itself the subject; for although there is a discrepancy in gender and number between the subject and the verb, yet instances of this kind are not uncommon. Hence the clause translated will be thus: *Thy youth renews itself as the eagle* (נִתְחַדֵּשׁ). This figure of the eagle is found in Isaiah xl. 31: *They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles*. For the verb *mount up*, the LXX. have πτεροφύσσωσιν, *they shall sprout out their feathers*. The Chald. has יִתְחַדְּדוּן לְעִלְכֻדָּתוֹן, *and they shall be renewed to their youth*; an expression identical with the one we have now before us, and evidently refers to the eagle casting off its old feathers, and putting forth the new. The hemistich alludes to the well-known fact in natural history, that all birds and animals do periodically cast off the old covering of the body, whether it be of feathers, wool, or hair, and receive a new one. With respect to the eagle, Dr. Hammond, in his note on this passage, observes: "Of all birds it is known that they have yearly their moulting times, when they shed their old, and are furnished afresh with a new stock of feathers. This is most observable of hawks and vultures, and especially of *eagles*; which, when they are near an hundred years old, cast their feathers and become bald, and like young ones, and then new feathers sprout forth. '*Aquila longam ætatem ducit, dum vetustis plumis fatiscentibus, nova pennarum*

*successione juvenescit.*” St. Ambrose. The old Rabbis, in the Midrash Aguddah, say, that the phoenix is the bird here meant; but as this bird is fabulous, it is not very likely that it would be mentioned in Holy Scripture. The figure is employed to express God’s great goodness in restoring the Psalmist to health, and in enduing his body and faculties with renewed vigour.

7. עֲלִילוֹתָיו, *His doings*. Dr. Hammond states that this word alludes to *the nature* of God, whilst נִדְרָיו in the first part of the verse expresses *His dispensations* towards men; and he says, that we have here an allusion to Ex. xxxiii. 13, where the Lord says to Moses, “show me now thy way, that I may know Thee.” The nature of God is then described in verse 8th of this Psalm: “Jehovah is gracious and merciful, slow to anger, and of great kindness;” which is the same as what we read in Ex. xxxiv. 6. These attributes, in the case of the children of Israel, were made known by the miracles by which they were brought out from Egypt, sustained in the wilderness, and introduced into Canaan, and also by those institutions, subsequently established in their country by Divine appointment, for their social and spiritual welfare. We therefore understand from this verse, that by the works which God did to Israel we may learn His nature, or attributes, as they are stated in the text. The LXX. have *θειλήματα αὐτοῦ*.

9. יָרִיב, *He will not contend* for ever. God may, in various ways, severely punish us for our sins, by affliction of body or mind, or of estate, by domestic strife, or calamities, &c.; and we may thus, by such chastisements, be induced to turn from our sins, and be brought to true repentance. In these cases, God is said not to contend for ever; or, as in other places of Scripture, not to retain His anger for ever; and His visitations of wrath, heavy as they may have been felt at the time, may be regarded as so many mercies; for they may have saved us from eternal punishment, and placed us in a state of Divine grace and favour. יִפְּלוּ, *will retain*, viz. His anger.

11. There are two modes of interpreting this verse. The first is, by giving to *לְ* the same meaning in the latter as it has in the former hemistich. This preposition signifies *on*, or *upon*, and *above*. In the first member, the comparison requires it to be translated *above*; and in the second, if the comparison should be carried on between God's mercy and man's fear, then it will be necessary, in this member also, to give to *לְ* the sense of *above*. In this case, the verse teaches us that, as the heavens are infinitely high above the earth, so is the Divine mercy infinitely greater than man's fear or reverence. The second mode is, however, preferable, viz. making the comparison to consist between the distance of the heavens from the earth and the strength of God's mercy and great compassion: "As the heavens are high above the earth, so is His mercy powerful upon those that fear Him." Various figures are employed in Scripture to express the magnitude of God's righteousness and goodness; thus, in Ps. xxxvi. 6, we read, "Thy mercy, O Lord, is in the heavens," which corresponds with the present passage; and in the 7th verse we have, "Thy righteousness is like the great mountains."

12. As the east and west are opposite points in the heavens, they fitly express the full and absolute pardon by God of our transgressions. This is another figure from which we learn how boundless is Jehovah's forgiving spirit and love to fallen man; how great ought our gratitude to be for such offers of grace; and how immeasurable our guilt if we neglect them. This putting at a distance our sins alludes to that final forgiveness through Christ, whereby we are accepted by God in the world to come.

14. *יִצְרָנִי*, *our formation*. By some persons, the figment of the mind is considered to be here meant, i. e. the thoughts, what is feigned in the mind. The Chald. has: "Our evil desire, which leads us into sin." And Kimchi has this remark upon it: "For it is in the nature of man that he sins." But it is more likely that by *יִצְרָנִי* we must understand the matter

of which man is formed; for this seems required by the parallelism, as the next member says, that "God remembers we are but dust." In this case the sense will be, *that God takes into account our frail and infirm condition, and visits our iniquities with less severity on account of our natural weakness.* וְכֹרֶךְ. The punctuation requires us to take this word as the pass. part. Kal. The verb וָיִדַּע in one of its inflexions seems to be understood. See Hurwitz's Heb. Gr., Syntax, § 245.

16. In this verse, the Psalmist speaks with reference to the flower of the field. כִּי רִיחַ, *for a wind* i. e. a wind which is a little stronger than usual, passing over the flower, will be sufficient for its destruction, so completely, that even the place upon which it stood will not know it again. The phrase וְלֹא יִכְרְנוּ וְהוּא is met with in Job vii. 10. It is there used for the same purpose as here. Perhaps it was an eastern proverb employed to express the brevity of human life.

20. עָשִׂי וְהוּא, *doing His word on hearing the sound of His word*, i. e. the angels do His word as soon as they hear it; for it is the character of angels to render immediate obedience. The ל prefixed to שָׁמַע gives it here a gerundial sense.

21. צְבָאוֹי, *His hosts*, viz. hosts of angels. See 1 Kings xix. 10.

## PSALM CIV.

In this Psalm, full of majesty and poetic beauty, are celebrated the power and goodness of God, as displayed in the works of creation and providence. In verses 1—9, are described the creation of the heavens and of the earth, with its mountains, rivers, streams &c.; in verses 10—18, the various pro-



visions made for the subsistence of every beast and fowl of the air, viz. by causing the grass to grow, and the herbs and trees to yield their produce; in verses 19—30, the revolutions of the heavenly bodies, the succession of day and night, and the glory and magnificence of the earth and the sea. In the remaining verses, the dependence of the whole creation upon God is represented; and they contain also many beautiful expressions of the Psalmist, of his gratitude to the Author of the wonderful works above referred to, and of his devotion to the service of blessing and praising God. It is not known by whom the Psalm was written. In some of the ancient versions the authorship is ascribed to David.

2. **כִּירְעוֹת**, *as a curtain*. According to Ges. Thes. this noun is derived from **יָרַע**, *to tremble*, and **יִרְעָה**, *a curtain*, is so called from its *tremulous motion*. The sense of the term is pretty obvious from Exodus xxxvi., where we find **יִרְעוֹת** of *fine twined linen*; and afterwards we find that these **יִרְעוֹת**, *being coupled one unto another, became one tabernacle*. Hence it is clear from the material of the **יִרְעוֹת** being linen, and when connected making a tabernacle, that they must have been curtains or awnings. Further, we learn, in a subsequent verse of the same chapter, that over these curtains were other **יִרְעוֹת** of *goats' hair for the tent, or covering over the tabernacle*. It therefore seems that the former **יִרְעוֹת** were the side coverings, or curtains, of the tabernacle, and the latter the top.

3. **עֲלִיּוֹתָיו**, *His chambers*. The root is **עָלָה**, *he ascended*; and hence **עֲלִיָּה** is translated by the LXX. *ὑπερώον*. It seems that the word does not denote heaven, the special abode of the Deity, but rather the regions of the clouds. These the Psalmist

calls *the chambers of Jehovah*, the beams of which, he says, are laid in the waters, a figure taken from architecture, and he keeps up the idea of a building, by mentioning one of its principal constituent parts. The beams being laid in the waters shows us that the clouds must be meant, which are *the waters above the firmament*, Gen. i. 7. Hence from these God is said, in verse 13, *to water the mountains*. In the remainder of the verse the metaphor is a little altered. God, who was before said to have His residence in the clouds, is now represented as making them His chariot in which He rides, they moving along in the heavens, impelled by the force of the wind. הִכְמִינִי, *that walketh, or goeth*. See Ps. xviii. 11, where we meet with an almost identical expression.

4. In Mendelssohn's *Beor* the verse is thus explained: "He maketh the winds His messengers, and lightnings His ministers, to punish or to do good; for there is nothing done by accident, but all by the direction of God." In much the same way it is understood by Kimchi and Rashi. It was an opinion of the old Rabbis, that there were angels of air and angels of fire. The Chaldee has paraphrased the verse, on the supposition that there is an ellipsis of כ before רוחות and אש. The paraphrase is as follows: הַעֲבֵד אֲנִי סְרוּבִין הֵךְ רוחא שְׁפָשִׁי הַקָּפִין, *who maketh His messengers swift as wind, His ministers powerful as flaming fire*. In Psalm cxlviii. 8, we have, *wind and storm fulfilling His word*; the wind being there described as a kind of minister or angel supports the rabbinical interpretation of this verse. But as our passage is quoted by the Apostle in Heb. i. 7, expressly applying the terms here employed to the angels, we conclude that those divine beings called angels are here meant. The force which the word רוחות here obtains is, I conceive, very well explained by Geier, as follows: "Nos cum Luthero inhæremus semitæ antiquæ, ita ut, mentione facta *ventorum*, dilabatur Psalter ad *spiritus* alios nobiliores ac plane immateriales, nempe angelos, de quibus

enunciat, quod fecerit ipsos Deus רוחות *spiritus* incorporeos ratione essentiae, ratione functionum vero, et prout *ministrant* ipsi, dederit vim plane *igneam ac flamentem*."

5. "After that the Psalmist has made mention of things existing in the air, he proceeds to speak of the earth and the waters; and he speaks of its bases; for it hangeth in air upon nothing." Mendelssohn's Beor. We must consider both members of this verse in no other light than a poetical account of the construction of the earth, designed to teach us no other truth than that this our planet is made in every respect with so much perfection, like its Divine Creator, that for form and durability and material it is adapted to answer the purpose intended. It is strange that some divines, and those not of remote date, should think of citing this verse as militating against the Copernican system of the earth's motion.

6. כִּסְתֵהוּ, *Thou hast covered it*. The pronominal affix וְ is referred by some persons to תְּהוֹמוֹת, for an antecedent; but as תְּהוֹמוֹת is fem. in very many instances, and although, in verse 5, we have the fem. affix הָ referring to אֲרֶץ, it is probable that אֲרֶץ is the antecedent in this case; and I prefer considering it as such, for it is of both genders, although more fem. than masc., and the passage thus becomes very intelligible. "Thou hast covered it with the deep as with a garment." The deep therefore is here to be taken as having reference to that condition of the earth which obtained at the commencement of the creation; for the Psalmist here, and in what follows, alludes to the history of the creation, when the earth was covered over with a vast expanse of water, so that even the highest mountains were hidden under this element.

7. מִן־צַעֲרָתְךָ, *at Thy rebuke*, i. e. by command of the Creator, which we read in Gen. i. 9, viz. "Let the waters under the heaven be gathered together unto one place." מִן־קוֹל רָעָמְךָ, *at the voice of Thy thunder*, i. e. at Thy thundering voice. It is so called to denote its being loud and majestic. Thunder is, in the Psalms, often expressed by קוֹל יְהוָה; but, as thunder is

not mentioned in the Mosaic history of the creation, we conclude the meaning of the phrase to be that above given.

8. According to the construction **הָרִים** and **בָּקְעוֹת** may be either the nominative or accusative of their respective verbs. According to the former, the first member of the verse will be *the mountains rose, the valleys sank down*. The meaning of the passage is, that the earth underwent a great change, and that the waters which covered it were collected and disposed, and that then the inequalities of mountains and valleys were seen to exist on the surface of the earth. By the waters subsiding, the mountains came into view, and the valleys also, although the surface previously seemed to be smooth and regular; and thus the Psalmist might correctly say, "the mountains rose, &c." In this manner the expression was understood by the LXX. and Vulg. The rendering is certainly intelligible, and on the whole to be preferred to the other, where **נָחַלִים** is the subject. "Flumina subsidunt, colles exire videntur." Ovid's *Metamorph.* lib. i. 344.

9. **גְּבֻלָּה**, *border*, i. e. the shore of the sea. The waters, which were gathered together by the command of God on the third day within certain limits, were not again to cover the earth so as to bring it to the state in which it was previously to that day, although they were permitted on one occasion to pass the boundaries assigned them to destroy animal life, on account of the wickedness of man. **בְּלֹא יָשׁוּבוּ**, *they shall not return*, viz. "to cover the earth as it was at the beginning; and this is the meaning of **יָשׁוּבוּ**." Kimchi.

10. **נַחֲלִים**. This word may be translated *rivers*, or *brooks*; also *valleys*, as being the beds of rivers and torrents. The former sense is preferred by Rosenmüller; but the parallelism requires it to be taken in the latter, which equally agrees with the context, and is thus rendered in our version.

11. **כָּל־חַיָּוָה**, *all the beasts of*. The affix **ו** is old constr. **יִשְׁבְּרוּ**, *they break*, &c. when the word is applied to thirst, it is equivalent to *they quench, allay, or break their thirst*. The LXX.

here read *προσδέξονται* and the Vulg. *expectabunt*, from which it seems they read *יִשְׁבְּרוּ*. *פָּרָאִים*, *the wild asses*. The Psalmist, having spoken of beasts in general, now, after the fashion of poets, descends to notice a particular species of them. Why *פָּרָאִים* obtain especial mention here, sundry wise reasons have been given by the Rabbis; perhaps they are intended to represent all animals which live chiefly in desert places, and consequently have to endure, to a greater extent than others, the sufferings of thirst.

12. *עֶפְאִים*. This word is not elsewhere found in the Bible, except in the Chald. part of Daniel, viz. ch. iv. 9, where it is translated *boughs*. Rabbi Nathan explains it by *עֲלֵץ*, *leaves*, or *סַעֲפִים*, *boughs*. The root most likely is the Syr. *حَبْل*, *floruit*, Aph. *frondes emisit*. The LXX. have *τῶν πετρῶν*, in which they are followed by the Vulg; Syr. *לְהַצֵּל*, *mountains*. *יִתְּנוּ קוֹל*, *they give voice*, i. e. they sing. The phrase is employed in Gen. xlv. 2, to express *weeping*.

13. *מִשְׁקֵה הַרִים*, *He watereth the mountains*. Mountains are put, say some commentators, for the whole earth; whilst others think that they are mentioned here, because they especially are watered from His chambers. See note to v. 3. The next hemistich, says Kimchi, expresses the same thing as the former one, only in other words; so that "the fruit of Thy works" is equivalent to the rain which falls from the clouds. Hengst. says that *the fruit of God's works* is the rain; by this the earth is satisfied, and richly watered.

14. *לְהוֹצִיא*, *to cause to go forth*. The inf. is supposed to stand here for a finite tense, as we have seen it does in several instances; but there is another mode of rendering, by which the inf. may be properly expressed. *עֲשֵׂה* may be taken in connection with *הַצִּיר*, and then the verse will have the following meaning: *He causeth grass to grow for cattle, and also herbs, in order that they (the cattle) may be fit for the service*

of man to plough, and to do whatever else is necessary to make the earth bring forth bread.

15. The verb לְהוֹצִיא must be understood before יָן. Again, before the verb יִשְׁפֹּחַ we must understand אֶשֶׁר.

16. עֵצֵי יְהוָה, *the trees of the Lord*. In the next hemistich they are mentioned as *the trees of Lebanon*. They are called the trees of the Lord *par excellence*, as being tall and large beyond other trees. So we have *mountains of God*, הַרְרֵי־אֵל, in Ps. xxxvi. 7, and similar expressions elsewhere.

17. בְּרוֹשִׁים, *cypresses*. The LXX. and Vulg. translate as if it were בְּרֹאשָׁם, *on the top of them*.

18. יְעִלִים, *wild goats*. Arab. رَعَل. Syr. رَعَل. See Bochart, Hieroz. i. p. 915. The fem. יְעִלָה occurs in Prov. v.

19. For the other word שִׁפְפָנִים, some copies of the LXX. have χοιρογυλλοις, others, λαγωοῖς, the former of which is followed by the Vulg. The Chald. renders it טַפְּנִיָּא, *conies*. For a full investigation of this word, see Smith's Dict. of the Bible.

19. עָשָׂה וְנָרָא, *He hath made the moon for certain seasons*. This the Chald. has explained, "that by it, times and feasts might be indicated." The Jews made use of the moon for fixing the time of the Passover and other feasts. They also observed lunar years: see Ecclus. xliii. 6, 7, 8. שֶׁכֶּשׁ וְנָרָא, *the sun knoweth his going down*, i. e. knoweth the place and the time of his setting. See Job xxxix. 12.

22, 23. הַיּוֹם וְנָרָא. The day is the time appointed for man to do his work, and then it is that these beasts are gathered together in their hiding-places. "They draw themselves back." Hupfeld. The day is often mentioned in Scripture as the time for man to work.

25. יְדֵי יָם, *this is the sea*. The Psalmist speaks as if the sea was before him, and that he was pointing to it with his finger. רְחֵב יְדֵים, *wide of hands*, "spacious of bounds," according to the Chald.; "wide of place," says Rashi; "wide

of banks, or shores," Abu 'l-Walid; the LXX. have *εὐρύχωρος*.

26. *לִיָּתָן*, *Leviathan*. The name of this beast we met with in Ps. lxxiv. 14. *לִשְׁחֹק-בּוֹ*, to play in it, i. e., in the sea. A like expression concerning beasts of the field is found in Job xl. 20. The playing, or making sport in the sea, is an allusion to the practice of sea-animals gambolling in the water.

27. *בְּעֵתוֹ*, in its time, i. e. the proper time when the particular food is ripe; see note to Ps. cxlv. 15; or the suffix may refer to each of the animals taken distributively.

28. *טוֹב*, good, used substantively for good things, with which all animals are supplied by a liberal and gracious Providence. The LXX. have translated it by *χρηστότης*. The word may, perhaps, apply to an abundance, agreeably to the use of *good* in our language, when we say "a good deal," for "a great deal."

30. *תִּשְׁלַח רִיחֶךָ*, Thou sendest forth Thy breath; the same as, and He breathed into his nostrils the breath of life. *בְּרָאָהֶם*, they are created in the place of those that die. "Some die, and others are born to succeed; as it is written, *one generation passeth, and another cometh*; for the species continue, though individuals perish; and the Psalmist saith *תַּחֲיֶיהֶם* for those that are born, who come new into the world." Kimchi.

## PSALM CV.

THE Psalm opens with an earnest exhortation to praise God for His gracious providence exercised over the people of Israel. For the purpose of awakening a zeal for this holy work, the Psalmist recounts, in historical order, the manifold mercies God had vouchsafed to His chosen servants, from the time that

Joseph was taken to Egypt till the period of their entrance into the land of Canaan. The first fifteen verses are found in 1 Chron. xvi., and constitute the first portion of the poem which David delivered to Asaph, to thank the Lord in the daily ministry before the ark. The remainder of that poem consists of the 96th Psalm, with the 1st verse, the 47th and 48th verses of the 106th. Rosenmüller supposes that the part of the Psalm found in Chronicles was written by David, whilst the subsequent portion was composed by a later author; and he has further suggested, that the whole Psalm was intended to be used at the consecration of the second temple.

1. קָרָא בְּשֵׁמוֹ, *call upon His name*. The verb קָרָא, in its general acceptation denotes *to cry aloud, to proclaim with a loud voice*: see Is. lxi. 1. Hence Pagninus observes that the phrase קָרָא בְּשֵׁם יְהוָה, signifies *invocare, prædicare, publice profiteri, glorificare et celebrare Dei nomen*. Agreeably to this, in Gen. iv. last verse, where this expression is found, Luther has translated it by, *zu predigen von des Herrn Namen*; and so here, the notion of proclaiming the attributes of Jehovah is evidently intended, as appears from the next words.

2, שִׁיר, *sing*; זַמְרָה, *play*; the former denotes praising God vocally, and the latter instrumentally.

3. הִתְהַלַּל, *make your boast*, viz. of God's holy name. Do not make a boast of riches, abilities, or of any thing belonging to yourselves; but let the subject of your boasting be God, His goodness and power. בְּשֵׁם קְדֹשׁוֹ, *of His holy name*, which was manifested to the people of Israel by the many works which He wrought for them, and the multiplied kindnesses He shewed them.



4. **עָז**, *His strength*. The LXX. seem to have read the verb for the noun, as their translation is *κραταιώθητε*; and the Vulg. has followed the Greek version, having *confirmamini*. With respect to the meaning of **עָז** here, J. D. Michaelis, in his remarks on this verse, p. 235, states that seeking *His strength* is equivalent to seeking God himself; and that this and seeking His face, which follows, are but repetitions in sense of **יְהוָה יִרְשֵׁנוּ יְהוָה**, made for the purpose of emphasis. I see, however, no reason why **עָז** should not be taken in its ordinary acceptation, and so the injunction of the Psalmist will be *to seek Jehovah, to seek the aid of His power, and to seek His face*, i. e. *His gracious favour*.

5. **כִּפְתָּיו**, *His wonders*, such as those which were wrought by the hands of Moses and Aaron in Egypt. **כְּשֶׁפְטֵי פִיו**, *the judgments of His mouth*, i. e. sentences of condemnation, which God in the character of a judge pronounces on guilty persons. God, for instance, decided the case of the Israelites against the Egyptians, and sentenced the latter to certain punishments for their cruel conduct to the former, which were duly executed. These, or such sentences, are here termed by the Psalmist **כְּשֶׁפְטֵי פִיו**.

6. **זֶרַע וְגוֹ'**. The seed of Abraham, the children of Jacob, are here addressed; so also the preceding verse was addressed to them. The motive for remembering the former loving-kindnesses of God was, that they who are here addressed were the descendants of those on whom the Divine favours were bestowed, and that they themselves were the legitimate heirs of the covenanted promises. The two hemistichs, of course, express one and the same thing.

7. **בְּכָל־הָאָרֶץ**, *in all the earth*. **אֲרָץ** doubtless means the whole earth here, and not merely the land of Palestine: see Ps. xciv. 2. The judgments are those of Jehovah, who, says the Psalmist, is our God and Judge. "The ineffable Deity," he states, "holding this relation to us, the people of Israel, is an additional incentive to our remembering His wonderful

works; for He is not as the gods of the heathen, but He makes His judgments universally felt, and sways the destinies of all nations."

8. The rel. ought to be supplied after the noun דָּבָר. This noun, equally with the preceding one, is ruled by וְכֵן. As for לְאֱלֹהֵי דֹר, these words do not belong to צָדִיק, but to וְכֵן, and are parallel to לְעוֹלָם in the former hemistich. The cardinal אֱלֹהִים has here the sense of *innumerable*, as it has in Deut. vii. 9, "who keepeth His covenant and mercy with them that love Him and keep His commandments to a thousand generations;" i. e. *for ever*.

9. בְּרִית. The subject is doubtless דָּבָר of the preceding verse. This connection of דָּבָר with בְּרִית, we find in Hag. ii. 5: "the word that I covenanted with you, when ye came out of Egypt." לְיִשְׁרָאֵל, concerning Isaac. See יִשְׁרָאֵל, Jer. xxxiii. 26. So says Kimchi, referring to Gen. xxi. 12, where it is said, "in Isaac shall thy seed be called." Others consider this member of the verse to refer to Gen. xxvi. 3, which contains the promise made to Isaac.

10. וַיְעִמְדָהּ, and He confirmed it, viz. the oath, לְיַעֲקֹב, to Jacob. Allusion is here made to Gen. xxviii. 13, and xxxv. 12, where God's promise to Abraham and Isaac is renewed to Jacob.

12. בְּדִוְיָתָם, when they were. In 1 Chron. xvi. 19, we have בְּדִוְיָתְכֶם, which also exists in this place in many MSS., and is so rendered by the Chald. and Syriac. On this account, and because בְּדִוְיָתְכֶם is the more difficult reading, it is preferred by some persons in the present passage. מִתֵּי מִסְפָּר, men of number, i. e. men easily numbered, and hence the expression signifies *few men*, or *few of number*; see Gen. xxxiv. 30; Deut. iv. 27; Jer. xlv. 28. בְּמִעוֹט, very few. כִּי is here a sign of confirmation, rather than of similitude, as in 1 Sam. x. 27, and other places: see Is. i. 9. The whole expression means *very few, and strangers in it*.

13. וַיִּתְדַלְּכוּ, and they walked to and fro, viz. from nation to

nation. The verb has a frequentative sense here, as the Hithpael form often has. *כָּנְנוּ אֶל-נָוִי*, alluding, probably, to the patriarchs moving about from one to another of the nations of Canaan (see Deut. vii. 1; Gen. xii. 8; xiii. 18); whilst the next hemistich may refer to their going to Egypt, and to some other journeyings. In their going from people to people, they may be said to have gone from danger to danger, for they encountered dangers in every place to which they travelled. The waters of the heathen world would have overflowed them if the hand of God had not been upon them. When in Canaan in particular, and also when in Philistia and Egypt, it was only this hand which preserved them.

14. *וַיִּזְכֹּךְ*, and *He reproved*, viz. kings, as Pharaoh, Gen. xii. 17, and Abimelech, Gen. xx. 3, 17, 18. Before the verse which follows we must understand *לְאִנֹּשׁ*; the Arabic interpreter has inserted the participle *قائل*, saying.

15. *אַל-תִּגְעַז בְּמָשִׁיחוֹ*, touch not *My anointed*. *מָשִׁיחוֹ*, says Hengstenberg, denotes here such persons as had received in an eminent degree the Spirit of God. So Pharaoh says of Joseph, in Gen. xli. 38, "Can we find such a one as this is, a man in whom the Spirit of God is?" Three classes of persons were anointed on their institution to office, under the old Jewish economy, viz. kings, priests, and prophets. To the last of these classes we are disposed to refer the *מָשִׁיחוֹ* here; for the second member of the verse expressly mentions them as prophets. *וְלֹא-תַבִּיאֵי וְנָרִי*, and do my prophets no harm. God thus addresses Abimelech in behalf of Abraham: "Now, therefore, restore the man his wife, for he is a prophet; and he shall pray for thee, and thou shalt live." Isaac and Jacob may be considered to have been strictly prophets; the former had a prophetic dream at Beersheba, and the latter at Bethel. As a prophet, the latter saw the angels of God at Mahanaim.

16. *וַיִּקְרָא*, and *He called*. We learn here that the power of God is sufficiently great to call into existence a famine by the mere word of His mouth. So the work of creation was accom-

plished; God spake, and it was done. רָעָב, *famine*; concerning which we read, in Gen. xli. 56, 57; xliii. 1; xlv. 6, which oppressed not only Canaan, but also Egypt and many neighbouring countries. כֶּסֶף הַחַיִּים, *staff of bread*. Bread is called the staff of life, because it is that especially by which the human body is nourished, and man's physical strength recruited; and so, to express the virtue of this aliment of the human frame, we have the phrase *staff of bread* employed figuratively to denote bread itself. We find the same figure in Lev. xxvi. 26, and suggested in Ps. civ. 15.

17. אִישׁ, *a man*, viz. Joseph, who is mentioned in the next hemistich. Reference is here made to Gen. xlv. 5, where Joseph says to his brethren: "Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me *before you* to preserve life." The next member of the verse alludes to the history in Gen. xxxvii. 36.

18. בִּפְּרָל, *with the fetter, or chain*. Rabbi Nathan says, "it is a chain for binding the feet." It occurs only here, and in Ps. cxlix. 8. רַגְלָיו, *his feet*. The K'ri is רַגְלֵי. We do not read in the history of Joseph of his being put in chains when in prison; yet, when we consider that it was the ordinary mode of securing prisoners, and further, when we bear in mind the magnitude of the crime with which he was charged, we may infer that such in all probability was the case, especially, as it would appear from the context, that this verse must allude to Joseph. בִּרְוֵל בָּאָה נַפְשִׁי. The verb being here in the fem. gend. shows that the subject is נַפְשִׁי, and that בִּרְוֵל is the accusative. In this manner the phrase is rendered by the LXX., σιδηρον διήλθεν ἡ ψυχὴ αὐτοῦ; and so the Syriac כַּבְּוֶן &c. his soul went into iron; but the Chald., disregarding the gender, has taken it the other way: שִׁיר הַפְּרָל עָלָת בְּנַפְשִׁיהּ, *the chain of iron went into his soul*. As for נַפְשִׁי, it means no more than the pers. pron. *he*, as Perowne observes; his soul entering the iron, may simply signify that he was placed in chains; and thus it

seems to have been understood by our Translators, who have :  
 "he was laid in iron."

19. עַד עַתָּה, *until the time*, viz. when the word of Joseph came to pass; till then he lay in prison. The word of Joseph (דְּבָרֵי) is that by which he explained to the royal servants in prison their dreams. That this word came to pass, we read in Gen. xli. 13. Then in verse 14, we are told that "Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon." יְהוָה צִרְפָּתוֹ, *the word of Jehovah tried him*. The word of the Lord, according to Hupfeld, is God showing Joseph the meaning of those dreams, God's telling him, or revealing to him, the interpretation of them, τὸ λόγιον τοῦ Κυρίου, the oracle of the Lord, say the LXX. This word proved Joseph, or purified him, as the verb literally means, for it made him appear pure, or innocent, in the eyes of the people, who were thus assured that God was with him.

20. In the second member the verb שָׁלַח should be repeated before יַפְתִּיחוּ.

22. לְאַחַר שָׂרֵי בְּנֵי־שׁוֹן. Hengstenberg translates these words: "dass er seine Fürsten bände mit seiner Seele." He observes, in the 4th part of his Commentary on the Psalms, p. 157, that "the expression is figurative, and is brought forward in allusion to verse 18, where we read *his soul came to the iron*; hence we are told, in this passage, that the soul which was itself bound, now binds princes." I do not, however, think that נָפֶשׁ here, or in the other passage referred to, denotes the soul. In this verse, the Syriac rendering of it appears to be the true one, viz. ܐܡܪ ܕܢܝܢܐ, *as he wishes*, which is in some measure followed by the Chald. That נָפֶשׁ often means no more than *will* or *pleasure*, may be seen by referring to any Lexicon. לְאַחַר שָׂרֵי, *to bind his princes*, signifies to exercise control over the greatest men in the kingdom, which power was conferred on Joseph by Pharaoh: see Gen. xli. 40;

also verses 43, 44. The capability of binding is to be regarded as an evidence of authority; a power of compelling obedience; or, in default thereof, of inflicting punishment. וְיִלְמְדוּ יְדֵיכֶם, *and he taught his elders wisdom*. This he did by suggesting and teaching what would conduce to the welfare of the state.

23. בְּאֶרֶץ חָם, *in the land of Ham*. As the two members of the verse express substantially the same thing, we infer the land of Ham to be the same as Egypt. Ham, the son of Noah, was father to Mizraim, who is supposed to have been the founder of the Egyptians, and hence the two names of the country. Jerome, in his note on Gen. x. 6, observes, that Egypt was called in his day, in the Egyptian language, by the name of Ham.

24. וַיַּעֲזֹמֶהוּ, *and He made him stronger*. The root עָזָה signifies *to be strong*, not only with regard to physical force, but also with respect to number: Ps. xl. 6, &c. In German, a great number is called *eine starke Anzahl*. Number seems to be referred to in this passage.

25. הִפְּךָ לִבָּם, *He turned their heart*, i. e. the heart of the Egyptians. The Chald. and Arab. have rendered the verb intransitively, *was turned*. Chrysostom says, that *He turned* is the same as *He permitted to turn*. See his note on this verse. Eusebius observes, that God's turning the heart of the Egyptians to hate His people was but a just punishment on the Israelites, on account of their abandoning the worship of the true God and embracing idolatry; but this does not appear in the history. The intransitive is preferable here. Ges. Thes. says that הִפְּךָ has an intrans. sense, and quotes 2 Chron. ix. 12.

27. דְּבָרֵי אֱמוּנָתוֹ, *the words of His signs*, i. e. *His signs*. דְּבָרֵי seems to be a pleonasm, as we find it, under similar circumstances, in Psalms xxxv. 20; lxxv. 4; cxlv. 5. The אֱמוּנָה and מִפְּתִים allude to the miracles which were wrought in Egypt by the hands of Moses and Aaron, to induce Pharaoh to permit the departure of the Israelites from his kingdom.

28. וְלֹא־מָרָד, *and they rebelled not*. These words can scarcely refer to Pharaoh and his subjects, because it cannot be said of them that they did not rebel; for though, upon the plague of darkness, he said unto Moses, "Go ye, serve the Lord," yet that permission was granted only to the Israelites, whilst the flocks and herds were detained, and the permission itself was subsequently withdrawn. We therefore suppose that Moses and Aaron are meant, who executed the commands of God with respect to the plagues inflicted on their opponents, notwithstanding they knew that, in thus acting, they would incur the heavy displeasure of Pharaoh, and expose their lives to considerable danger. Some persons take the expression interrogatively, and thus make the Egyptians the subject, thinking such a construction more natural than the other, because that *rebelli*ng, they say, is not a term to characterize the conduct of the leaders of the Israelitish people, who never showed, according to the history, any desire to rebel, but only a reluctance, arising from timidity, to execute their commission. The LXX. have left out the negative particle, and in this they are followed by the Syr., Arab., and Ethiop.

30. פָּצַח, their land *multiplied exceedingly*. The verb has this sense; and so the noun is used for creeping things, because they procreate in great abundance. It cannot, therefore, be more fitly translated than by *swarming*. The Chald. renders it by רִדְדִישׁ, and the LXX. by ἐξήρπτεν, from the notion of the word for creeping.

31. עָרִיב, the fourth plague, of which we read in Ex. viii. 16—20. פְּגִימ, the third plague: see Ex. viii. 12—15. בְּכָל־גְּבוּלָם, *in all their border*. Vulg. "in omnibus finibus eorum," i. e. throughout the whole country.

32. נָתַן וָהָרֶגֶץ, *He gave hail as their rain*. In Levit. xvi. 4, we have, "And I will give you rain in due season," which helps to explain the present passage. The Psalmist means that, instead of the mild, fruitful rain, which God was accustomed to send at the usual time, He gave heavy hail,

so that, as we are told in the history, it "smote every herb of the field, and brake every tree of the field:" Ex. ix. 25.

33. **נִפְנָנִים**, *their vine*. This noun, as well as **עֵץ** following, is sing., and to be understood collectively, the same as **יִדְנָתָם** in verse 29. **עֵץ נִבְרָלָם**, *the trees of their border*, i.e. those trees which were just within the limits of the Egyptian territory.

34. Here is mentioned the plague of locusts, the eighth punishment, concerning which see Ex. x. 4.

36. We have here the tenth and last plague referred to, the history of which is found in Ex. xii. 29, 30. **רֵאשִׁית לְכָל-אֹמֶנָם**, *the first fruit of all their strength*: by which is understood, "the first of cattle as well as men." See Gen. xlix. 3; Ps. lxxviii. 51.

37. **בְּכֶסֶף**, *with silver*. Allusion is made to the Israelites' taking with them jewels of silver and jewels of gold, which they borrowed of the Egyptians: Ex. xii. 35. **וְאִין בְּשֹׁבְטָיו כֹּשֵׁל**, *and there was not any one stumbling among his tribes*. The LXX. have rendered **כֹּשֵׁל** by *ἀσθενῶν*, *infirm*, so that they understood the Psalmist to say, there was no one incapable of following the multitude, no one was prevented by disease or infirmity from accomplishing the journey.

40. The subject to the verb **שָׁאַל** is understood, which of course is **יִשְׂרָאֵל**. Israel asked for *flesh*, say the Chald. and Arab. It does not appear from the history that they supplicated God at all, but only murmured against Moses and Aaron for bringing them into the wilderness.

42. **אֵת** before **אֲבִרְהָם** has the force of *with*. The Chald. reads **וְיָ עִם**, *which with*. The verse evidently alludes to the covenant God made with Abraham.

44. **עֹמֶל**, *labour of*, i.e. the proceeds of labour. The Israelites took possession of the land of Canaan, and of course possessed themselves of the benefit arising from the cultivation of it by those by whom it was previously occupied.



45. יִנָּצְרוּ, *they keep*. The ן is here retained, contrary to the general usage of verbs of this class. Other instances, however, we have seen.

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### PSALM CVI.

THIS Psalm opens with an exhortation to praise God, and proceeds, as far as the sixth verse, to speak of the Divine goodness, where a change is made of the subject. The Psalmist now confesses the manifold sins of the children of Israel, and brings forward emphatically the murmurings and rebellions of their forefathers in the wilderness. The last Psalm dwelt chiefly on God's dealings with His people whilst they were residing in Egypt; and the present one, as if intended, in this respect, to be a sort of supplement to the preceding, enters, with similar particularity, on Jehovah's treatment of them, from the time of their departure from Egypt, till they had settled themselves in Canaan. A further connection between these two Psalms appears from the circumstance, that the first and two last verses of this are set down in 1 Chron. xvi. 34, 35, 36, with the first fifteen verses of the 105th Psalm. The 47th verse speaks of the people being among the heathen, and, consequently, De Wette states it as his opinion, that the Psalm was composed during the Babylonish exile. As the petition in that verse is that they might be gathered from the heathen, we may infer that they were then in exile; and, therefore, the inference of De Wette

in regard to the date of the Psalm seems to be correct.

הַלְלֵי יְיָ, *praise the Lord*. These words constitute the title, and are not to be considered as making any part of the text of the Psalm. The Chald. retains them as a title; the LXX. and Vulg. have the Hebrew words, which are joined into one; whilst the Syriac has, in their stead, a sort of table of contents of the Psalm. But the strongest evidence for showing that הַלְלֵי יְיָ is no part of the text, is derived from 1 Chron. xvi. In this chapter, we find portions of three Psalms, as has been previously stated, viz. fifteen verses of the 105th, which extend to verse 22; then the 96th, which goes to verse 33; and then follows the 1st verse of this Psalm, without the words הַלְלֵי יְיָ. Now it is clear that, as they are not introduced, they never could have existed, except as a title; for we cannot otherwise account for their omission from the book of Chronicles. Such being the case in this Psalm, we may fairly infer that it is so in the others to which these words are prefixed.

1. בְּיָסוּבִּי, *for He is good*. יָסוּבִּי is employed emphatically, denoting that God is good, without any mixture of evil, perfectly good in Himself, and is as it were the fountain from which flows every good, and nothing but good. Hence, we read in Matt. xix. 17, "There is none good but one, that is, God."

2. נִבְרָאוֹת יְהוָה, *the mighty acts of Jehovah*, i. e. the mighty acts of God's mercy and goodness done to His people. The pron. הִי must be repeated before יִשְׁמַע.

3. עֲשֵׂה, *he that doeth*. This participle is in a state of regimen, as Tsere under the  $\psi$ , instead of Segol, shows; and therefore we must suppose that it states distributively what is affirmed collectively in the first member. The ancient versions, and many MSS. of Kennicott and De Rossi, have עֲשֵׂי, the plu., corresponding with שְׂמְרֵי.

4. זְכֹרֵנִי, *remember me*. The people here, taken collectively, should be regarded as the speaker. Hence, the LXX., Syr., Arab., and Ethiop., have the plural object. pron., as if the affix were נִי; so also have two or three MSS. The Chald. retains the sing. בְּרִצּוֹן עִמָּךְ, *with the favour of Thy people*, i. e. with the distinguished favour which Thy people have been accustomed to receive from Thee. "Cum eo favore, quo prosequi soles populum tuum." Geier. The genitive עִמָּךְ is of course the object, and not the agent of this favour. In the same manner we have, in Is. xxvi. 19, *the dew of herbs*, i. e. the dew received by herbs. Again, Joel iv. 19, *the violence of the sons of Judah*, which in our version is, *the violence against the sons of Judah*.

5. לִרְאוֹת, *to see, or that I may see*. בְּטוֹבוֹת בְּחֻדְדֶּיךָ, *the good of Thy chosen*, i. e. the prosperity of Thy chosen. בִּרְאוֹתָהּ is *to look on with pleasure*. בָּהּ denotes Israel, the same as בְּחֻדְדֶּיךָ and בְּנִחְלָתֶךָ. See Zeph. ii. 9.

6. In this verse the plural number is used, which shows that the verbs in the 4th verse have the collective noun עַם for their subject. Here commences the confession of the sins of the people. From mentioning the remarkable ones of which the nation was guilty in the early period of its history, the Psalm would seem to be a sort of public formulary intended for the service of the temple.

7. לֹא-דָחַקְנוּ לִי נִפְלְאוֹתֶיךָ, *they considered not Thy wonderful works*, i. e. those gracious helps vouchsafed to the Israelites by God when they went forth from Egypt; these they did not sufficiently study, so as to be able to distinguish between them

and the ordinary acts of providence; so that, having become impressed with a sense of God's mercies, they might be brought to live in obedience to Him. For **בַּיָּם**, *by the sea*, or *at the sea*, the LXX. seem to have read **עָלִים**, from **אָלַע**, *he ascended*, as their rendering is *ἀναβαίνοντες*, *going up*, viz. to the Red sea, *ἐν τῇ ἐρυθρᾷ θαλάσῃ*. The repetition of **בַּיָּם** is for the sake of emphasis. The expression alludes to Ex. xiv. 11, 12, where we read that the Israelites being by the sea, and seeing the Egyptians, called out to Moses, saying, "Hast thou taken us away to die in the wilderness?"

8. The **וְ** commencing this verse is to be taken adversatively, *but* He saved them, notwithstanding their rebellion; and He did so *for the sake of His name*, **לְמַעַן שְׁמוֹ**, for He thus exhibited another signal instance of His power and mercy, whereby the reputation of His name was maintained.

9. **בַּמִּדְבָּר**, *as in the wilderness*. The particle **ב** is here to be understood. It is expressed in Ps. xcv. 8. The Israelites went through the depths as if through a wilderness, i. e. the bottom of the sea was like a dry and thirsty land.

12. **וַיֵּאֱמִינוּ**, *and they believed*. Allusion is here made to Ex. xiv. 31: "They believed in the Lord, and in Moses his servant." **וַיִּשְׁרוּ**, *they sang*, viz. the song of Moses: see Ex. xv.

13. **בְּהִירָתָם שָׁכְחוּ**, *they hastened, they forgot*, i. e. they quickly forgot. **לֹא-יָצְפוּ**, *they waited not*. We read in Ex. xv. that "the Israelites went out into the wilderness of Shur, and they went three days in the wilderness, and found no water." They then came to Marah, where was plenty of water; but it was bitter, so that they could not drink of it. Being thus disappointed in the hopes with which the first sight of these waters inspired them, instead of waiting for the counsel of Moses, they murmured against him, and said, *What shall we drink?* This is the history to which this verse refers. The Israelites, as soon as their new trouble came upon them, forgot all the former deliverances which had been wrought for their

sakes, and they appeared to be at once prepared to break out in rebellion against God and Moses their leader.

14. This verse is supposed to allude to Numb. xi. 4, &c. "And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" See Ps. lxxviii. 29.

15. רָחַץ, *leanness*. This word is rendered by the LXX. πλησμονήν, *satiety*; so that unless they read a different word, we must suppose that their object was to give what they regarded as the sense, and not a literal translation. That *satiety* suits the first member of the verse is self evident; and further, it is suitable to the history in Ex. xvi. 8: "The Lord shall give you in the evening flesh to eat, and in the morning bread to the full." This translation of the LXX. is followed by the Syr. and Vulg.; the former having ܠܫܬܝܬܐ, and the latter *saturitatem*. Geier, in his note on this passage, states that רָחַץ cannot literally signify here *leanness*; but that it should be considered as used metaphorically for *great sorrow*, of which *leanness* is one of the effects. In the 11th chapter of Numbers we have an account of the transaction to which the passage refers, which accords sufficiently with the literal sense of this verse, and renders unnecessary the above explanation. In the 18th verse it is said, "the Lord will give you flesh, and ye shall eat;" and in the 33rd, "while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." We learn from these passages, that the Lord granted to the Israelites their request; but yet that very gift of quails was a cause of great affliction, for the Lord took the opportunity of visiting them for their offences, by making the flesh loathsome (ver. 20), and causing the plague to come upon them. This visitation is expressed by רָחַץ in this verse.

16. This verse alludes to the rebellion of Korah: see Numb. xvi. "The dat. ל of לְמֹשֶׁה is in the place of the accusative."

Mendelssohn's Beor. קדוש יהוה, *holy of the Lord*. Aaron was thus called because he was separated from the whole congregation of Israel, and appointed to direct the public worship and to offer the sacrifices. In reference to this, Moses said to Korah, "The Lord will show who are His, and who is holy." Numb. xvi. 5.

17. תפארת. The ו of וְתִפְאֶרֶת is understood, says Mendelssohn, to this verb.

20. כְּבוֹדָם, *their glory*. A few copies of the LXX. have δόξαν αὐτοῦ, *His glory*, but the greater part of them have αὐτῶν. The Syr. has ܡܕܢܬܐ; the Vulg. *gloriam suam*. If we adopt the sing. pronoun, we must understand the glory of God, as He exhibited it on various occasions to His chosen people. Thus we read in Ex. xxiv. 16, 17, *the glory of the Lord abode upon mount Sinai; the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel*; and in Deut. v. 24, we have also, *the Lord hath showed us His glory and His greatness, and we have heard His voice out of the midst of the fire*. If the plural pronoun be preferred, and it seems tolerably certain that this is the correct reading, then the meaning is that the glory of the people of Israel is *their God*, in opposition to the idols of the heathen, the mere work of men's hands; agreeably to which, we find in Deut. x. 21: "He is thy praise, and He is thy God, that hath done for thee these great and terrible things which thine eyes have seen." The prophet Jeremiah seems to have the whole verse in view in chap. ii. 11 of his prophecy.

23. לִצְלֵי כִשְׁמֹה וְנֹר, *except Moses His chosen had stood in the breach*. Moses is here mentioned in the character of a mediator, under the figure of one standing in the breach of the wall of a city made by besiegers, to oppose any further hostile aggressions. In Judg. xxi. 15, God made a breach, פָּרַץ, in the tribes of Israel, i. e. He destroyed one of the tribes, viz. that of Benjamin: see also 2 Sam. vi. 8; Ezek. xxii. 30. In this passage we under-

stand that God would have destroyed the Israelites, had not Moses stood in the breach, i. e. interceded by his prayers, just at the time when the Divine judgments were about to be executed. The Chald. has paraphrased it thus: *If Moses had not stood before Him, וְאַתְנָקָה, and strengthened himself by prayer, and averted the destruction.*

26. וַיִּשָּׂא יְדוֹ לָהֶם, *and He lifted up His hand against them.* The Chald. has added, *with an oath, בְּשִׁבְעָה.* The passage refers to Numb. xiv. 29, 30. In allusion to the same, we have Ps. xcv. 11: "Unto whom I swear in my wrath that they should not enter into my rest." Lifting up the hand is a sign of swearing. Rosenmüller observes: "*Elevare manum*; i. q. jurare, loquendi formula ab hominibus deprompta, qui jurantes manus ad cælum attollunt, tanquam monstrantes Deum, quem in testem vocant, vel judicioem accersentes, si fallant; vid. Gen. xiv. 22."

28. לִבְעַל פְּעוֹר, *to Baal-Peor.* This Baal-Peor was the false god of the Moabites: see Numb. xxv. 3. It literally means, *the Lord of Peor*; and as Peor was the name of a mountain in Moab, the Baal, no doubt, was the idol of that people, which was worshipped by them at Peor, and the name of which was Kamosh. זִבְחֵי מֵתִים, *the sacrifices of the dead*, i. e. of the false gods, who are called dead, in opposition to the true and living God. Some persons think that the sacrifices here mentioned were offered for the sake of the dead. "Vir eruditissimus apud Vossium, l. c. p. 38, per sacrificia mortuorum intelligit victimas, quæ mortuorum gratia Jovi Stygio offerebantur." Geier.

29. After the verb יִכְעִסִּי understand some such word as אִוְרָה. Hupfeld supplies *Jehovah*.

30. יִפְלֵל. In the Piel. conj., פָּלַל signifies *to judge, or separate, discern*. Thus in 1 Sam. ii. 25, we have, "and the judge shall judge him" וַיִּפְלֵל. In the Hithpael it usually denotes *to pray*. The Chald. and Syr. have translated the Piel here in this manner. Kimchi renders it עֲשֵׂה מִשְׁפָּט, and thus

it is taken by our translators; indeed, a reference to the history in Numb. xxv. 7, 8, shows that Phinehas acted in the capacity of a judge, and having punished Zimri and Cozbi with death for their guilt, the plague was stayed.

31. וַיִּחָשֶׁב לוֹ לְצִדִּיקָה, *and it was counted to him for righteousness.* This expression signifies something more than *justifying*, as being the opposite of *condemning*; for thus it would denote no more than *acquitting* Phineas, who had certainly committed no offence; on the contrary, by his act an offended God was satisfied. See Numb. xxv. 12. Mendelssohn in his *Beor* to Gen. xv. 6, where this phrase occurs, assigns to צִדִּיקָה the force of *merit*, or *reward*. The reward in the case of Phinehas, we learn from the history, consisted in placing the priesthood in his family *for ever and ever*, as stated in the next portion of the verse. See Numb. xxv. 13.

33. רָדָוּ. There is a difference of opinion as to whether the affix to this noun has for its antecedent אֱל or מִשְׁחָה. The Chald. refers it to the former, for it has: "because they rebelled against His holy Spirit." Rashi and Kimchi thus paraphrase the first part of the verse: "Moses and Aaron provoked the Spirit of God, saying to the Israelites, *Hear now, O rebels*, &c.: Numb. xx. 10." The E. V. has, "they provoked his spirit," i. e. the spirit of Moses. מִרָדָה has never the sense of *to provoke*. Most of the German commentators make אֱל the antecedent to the affix of רָדָו and render the hemistich: "For they rebelled against His spirit." וַיִּבְרַח, *and he (Moses) spake inconsiderately*. See בִּזְמָה in Prov. xii. 18.

34. This verse refers to the conduct of the Israelites in not rooting out the Canaanites; for they did not according to His words (Exod. xxiii. 32, &c.) in destroying the people, the Canaanites, as He had commanded, but they still remained in the land.

37. לְשֵׂדִים, *to the devils*. This word is found only here and in Deut. xxxii. 17: "They sacrificed unto *devils*, not to God," &c. Some persons derive it from שָׂדֶה, *to lay waste*; see



Schaaf's Syr. Lexicon, under this word, Michaelis, from *אִסַּד*, to be black; Anmerk. zu Ps. cvi., p. 238, Hengstenberg, from *אִסַּד*, to be lord and master. Whichever root may be the true one, there is no doubt that *אֱלֹהִים* denotes false gods of some kind or another, to which human sacrifices were offered. Michaelis in his note referred to above, remarks: "that the Canaanites and their descendants the Carthaginians sacrificed men, and even their dearest children to those deities is known, not only from the Bible, but also from heathen annals."

43. *וַיִּכְבְּדוּ בְּעֵינָם*, and they were humbled because of their iniquity. *וַיַּעֲשׂוּ שְׁפִילִים בְּעֵינָם*, they were made low because of their iniquity. Rashi. Campensis translates *וַיִּכְבְּדוּ*, *miserrimi facti*. The Psalmist is speaking of the misery which the Israelites experienced by reason of their iniquity.

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# THE PSALMS.

## BOOK V.

## PSALM CVII.

WE are desired in this Psalm to acknowledge God's goodness in watching over the lives of his creatures, and in rescuing them from the various evils to which they are exposed; especially from hunger, imprisonment, sickness, and dangers by sea. It consists of six divisions. The 1st contains an injunction to the redeemed of the Lord to offer to Him thanksgiving; the 2nd, commencing at verse 4, exhibits the Divine benevolence to the hungry and thirsty traveller; the 3rd, verses 10—16, to such as are bound in prison; the 4th, verses 17—22, to those who are suffering from affliction of body; the 5th, verses 23—32, to those who are exposed to the perils of the sea; and the 6th, comprehending the remainder of the Psalm, describes God's mercies to man in the various situations of life.

It is proposed by Schnurrer, in his dissertation on this Psalm, to repeat the expression יִאָמְרוּ נָרִי at verses 10, 17, and 23; for he observes that the strophes following the first manifestly correspond with it in their various parts. First, a certain class of men are mentioned; then, the magnitude of the calamity is expounded; this is followed by a commemoration of Divine assistance; and then is subjoined an earnest exhortation to offer thanksgiving to the great Author of the mercies enumerated. As to the occasion of its being composed, it is observed

by the same writer, that it was the return of the Jews from the Babylonish exile: "commodissime potest ad reduces ab exilio Babylonico Judæos referri; non quod eo usque redacti fuerint ut in vasta solitudine oberrandum illis esset, et cum fame sitique conflictandum; sed poterant certe, ad illustrandam ex superioris conditionis miseria divini beneficii magnitudinem, comparari cum illis qui domibus ejecti versarentur in summa rerum omnium inopia atque egestate." I cannot, however, but think, notwithstanding the view expressed in the above quotation, that if the Psalm had been especially intended to commemorate the event referred to, it would have alluded to some of the circumstances which occurred on the occasion (see Ezra viii.), or at least it would not have dwelt with so much particularity on certain kinds of suffering and distress, not one of which do we learn from history was experienced by the Jews in their journey from Babylon to Jerusalem. I am therefore of opinion that the contents of the Psalm cannot be made to correspond with any event which we find recorded in the annals of the Jewish people; and that, in all probability, it was composed for the purpose of being used by persons of all nations and ages, whenever they desire to celebrate the good providence of God, which is often signally manifested when man is placed in the more perilous conditions of life.

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2. יֹאמְרוּ יְהוָה, *let the redeemed of the Lord say, viz. what is said in the latter part of the preceding verse, that His mercy*

*endureth for ever*: see Ps. cxviii. 1, and following verses. **כִּי־צָר**, *from the hand, or power of the enemy*. Luther has translated it, *aus Noth, from trouble*; in which translation he is followed by Hengstenberg, who observes that **צָר**, *trouble* "is here personified, and is represented as a dangerous enemy, who has Israel in his hand. In the whole Psalm the discourse is not concerning enemies, but trouble." See verses 6, 13.

3. **יָם־צָפוֹן**. The context shows that this term **יָם**, *sea*, denotes *the south*; for the other three cardinal points have been already mentioned. Accordingly, the Chald. has **בֵּן יָמָא דְרִימָא**, *from the south sea*. The word is often put for the Mediterranean sea, which, being west of Judea, comes to signify generally *the west*, when it expresses one of the cardinal points: Gen. xii. 8; Exod. x. 19. But it is also put for *the Red sea*, as in Ps. cxiv. 3, where **יָם** is put absolutely for **יָם־סוּף**, which, being to the south of Judea, might thus denote the south point. Hupfeld says that for **יָם־צָפוֹן** should probably be read **יָם־צָפוֹן**; but for this there is no authority.

4. **בְּאֶשְׁמוֹן**, *in the desert*. Root **אֶשַׁם**, *vastatus est*. The Syriac, however, renders it as a proper name, "*in the desert of Ashimon,*" **בְּאֶשְׁמוֹן**. It is found in Deut. xxxii. 10; Ps. lxxviii. 8, denoting the desert of Sinai. Here it is usually taken in regimen with the following noun **דֶּרֶךְ**; although some persons prefer considering it as standing absolutely, and then joining **דֶּרֶךְ** to **עַר**, as the Syriac, for instance, has done; but against this arrangement must be mentioned the parallelism of the verse, the accents, and the absence of the art. to **אֶשְׁמוֹן**. Kimchi has the following remarks, by way of illustrating this and the next two or three verses: "After the Psalmist has made mention of deliverance from troubles in a general manner, he begins to speak in particular of the troubles of merchants, who go from land to land with merchandise, and pass the way of the wilderness, and wander from the way at times; for the quantity of sand which covereth the ways, from the blowing

of the wind, prevents them from finding the one in which to go to the inhabited city. After many days, when the supply of provisions has failed, on account of hunger and thirst their soul fainteth within them, and then they cry to the Lord, and He delivereth them from their troubles, and maketh them go in the right way." Delitzsch, "in a waste of a way."

5. **תִּתְעַפֵּף** denotes a *languishing*, or *fainting* of the soul. See Ps. lxi. 3. See Gesenius's Thesaurus, under this word.

8. Before **חֲסִדִּי** understand the preposition **עַל**, *on account of*.

9. **שׁוֹקֵקָה**, *longing*. The root, according to Gesenius, is **שָׁקַק**, *to desire*, which in Pilel doubles the last radical. He considers it an adj., and quotes Gen. iii. 16 as an authority for rendering it as above. In Mendelssohn's Beor it is stated that **שׁוֹקֵקָה** comprehends the meaning of *desiring*, and that of *drinking*. He observes: "The signification of **שׁוֹקֵקָה** is **לִמְשָׁקָה**; for afterwards the Psalmist says, **וְנַפֵּשׁ וָגֹר**, and the hungry soul He filleth with good. It is therefore possible that the poet intended both the meanings, which are similar in pronunciation; for such is the custom of the Hebrew poet. The meaning of *watering* is certainly found in this root in Ps. lxxv. 9, 'Thou visitest the earth, and waterest it,' **תִּשְׁקֶהָ**."

10. **יִשְׁבִּי**. This word, says Rosenmüller, we must understand of the præst. tense. "Participia, quum proprie sint adjectiva verbalia, nullis diversorum temporum formis distincta, omnium temporum esse possunt." **אֲסִירִי עֲנִי וּבִרְזָל**, *bound in affliction and iron*; the affliction or misery caused by being bound in iron; the whole verse describes the condition of one in prison. This hemistich is expressed in more fulness in Job xxxvi. 8. Chald. "in the affliction **שִׁירִי פִּרְזָלָא**, of chains of iron."

16. **שָׁבַר**, *He hath broken*. This verb indicates here, as elsewhere, a cessation, or abolition of something, as in Jer. xlix. 35, the bow is said to be *broken*, when the war ceased. The verse is similar to the latter half of Is. xlv. 2. Bellarmine contends for what is very improbable, viz. that this passage teaches

the descent of Christ into hell; for if the figurative interpretation, which he has put upon the whole Psalm were admissible, still it is impossible to make many parts of the preceding verses contiguous to this, such as, *they cried unto the Lord in their trouble, and He saved them out of their distresses*, ver. 13, and, *He brought them forth from darkness and the shadow of death*, ver. 14, descriptive either of the character or the destiny of those who are the inhabitants of the infernal regions.

17. אִילִּים, *fools*. The LXX. seem to have had another reading, for they have ἀντελάβετο αὐτῶν; and in this they are followed by all the other ancient versions, the Chald. excepted. There is, however, no MS. evidence to indicate the existence of any other reading than that which we now find in the Hebrew text. מִדֶּרֶךְ, *because of the way*, or דֶּרֶךְ probably occupies a position similar to עֵקֶב in the expression עַל עֵקֶב, which we have met with in the Psalms, and so Ewald understands it.

18. כָּל-אֹכֶל הַתַּעֲב נִפְשָׁם, *their soul abhorreth all food*. The Psalmist is speaking of sick men, to whom the most desirable food is often abhorrent. So in Job xxxiii. 20 it is said of the sick man: "his life abhorreth bread, and his soul dainty meat."

20. אֲתָם, יִמְלִיט, *understand*. "And He delivereth them from *their graves*" (שְׁחִיתוֹתָם). This is a somewhat hyperbolical expression, the force of which is no more than that God restoreth them to health. "He delivered them from the destruction which was near to them; the expression is equivalent to שְׁעָרֵי מוֹת in the 18th verse." Mendelssohn's Beor.

23. יוֹרְדֵי הַיָּם, *descending to the sea*. One explanation of these words is the following of Hupfeld: "*They are said of embarking in a ship because the sea lies below the shore, though it seems as high in the distance;*" or, as Joseph Kimchi remarks, "because the ship is deep, and one descends into it, יָרַד בָּהּ." The words מְלָאכָה עֹשִׂי may denote *the sailors*, or they may

refer to merchants, who make their voyages across the ocean for purposes of merchandise.

24. בְּעֵשֶׂי, *works of*, viz. both creation and providence, works both ancient and modern. They (עֲשֵׂי) see beasts and fishes, shells, insects, rocks, and promontories; they see and experience also the ebb and flow of the sea, the raging of the wind and waves; all which things they call *the works of the Lord*, as the Supreme Director, and from which they learn the Divine power and wisdom. They likewise experience His goodness, in an eminent degree, in being preserved from so many perils of the ocean.

25. וַיֹּאמֶר, *and He spake*. God had only to give the word, and He caused the stormy wind to arise, according to His desire. The verb יַעֲבֹד, is active. It does not mean here *to make to stand*, i. e. *to still*; but *to make to stand up*, *to make to arise* = הָקִים. See Job xxxiv. 24. וַתִּרְוּחַם בָּלִיז, *and it, the stormy wind (רוּחַ סַעֲרָה), lifteth up its waves*, viz. the waves of the sea. The subject of the affix is יָם in the 23rd verse. מַעֲלֶה, although nearer to the verb, cannot be the antecedent, because it is of the fem. gen.

26. יַעֲלֶה וָרָ. "The men of the ship go up to heaven, i. e. rise high in the air when the wave lifts up the ship, and afterwards, because of the wave, they descend to the deep; and from this ascending and descending the soul of the men of the ship melts within them on account of the danger in which they are placed." Kimchi.

27. דָּחוּוּ. The verb דָּחַג is properly to celebrate a feast; and since dancing is one of the amusements of those who are engaged in its celebration, we find sometimes such amusement expressed by this word; thus in 1 Sam. xxx. 16, where we learn that the Amalekites, spread abroad upon all the earth, enjoyed themselves in eating, drinking, and *dancing*. Hence it came to be used for any vehement motions of the body, whether produced by joy or by fear. In the latter manner it is, doubtless, employed in this passage, and is almost identical in its



import with the following verb יָגַע. The Psalmist is describing the great fright which possesses men when on the ocean, and exposed to the dangers of the tempest; and this he does by speaking of those effects of fear, which are usually observed in the countenance and whole body of the individual who is in a high degree under its influence. וְכָל חָכְמָתָם, *and all their wisdom is absorbed, or swallowed up*. Their alarm is so great, that their knowledge deserts them, they lose all self-possession, and become entirely unfit for managing the ship. The Hithp. has the force of Niph.

28. מִמִּצְקֵתֵיהֶם, *from their distresses*. See the same word in the same sense in verses 6, 13, 19.

29. יָקָם וָרָ, *he maketh the storm a calm*. The LXX. have translated לְדָמָה, by *eis aḥpav*, which of course is nothing more than a comment, but is defended by Rosenmüller in his Scholia on this passage. He observes: "Non enim silentium venti (Windstille) intelligendum esse, docet tam res ipsa, quum, ut Michaelis monuit in *Supplem.* p. 450, nihil nautis sit terribilius, quam post procellam omnino ventos conticescere, quod graviorem procellam præagit, quam loca, 1 Reg. xix. 12, Job iv. 16, quibus *lenis auræ sibilum* intelligere flagitat contextus." It may be that a calm presages a heavy tempest; but still דָּמָה, means *silence*; and, when employed with respect to the wind, signifies *a calm*. See Ges. Thesaurus and Hengst. What, I apprehend, we are to understand by this passage is, that God made the storm to cease. In Matt. viii. 26 we read that our Saviour "arose and rebuked the winds and the sea, and there was a great calm." בְּלִיָּהֶם, *their waves*, viz. the waves of great waters. The antecedent is מַיִם רַבִּים, in verse 23.

30. מְדִינָה, *the haven of*. It is thus translated in most of the ancient versions. The Targumists and Talmudists use this word in the sense of *border*: see Buxtorf's Lexicon. Aben Ezra also says כְּמוֹ גְבוּל, "its meaning is as *border*;" and thus it is understood by Rashi and Kimchi. *Border*, we must not understand as employed with reference to place, but denoting

the end, or completion of their desire. God granted them the full extent of their request.

33. **שׁוּם**, *He maketh*. The Psalmist is discoursing on the providence of God in this and following verses, which is exhibited in the evils He inflicts on a land as a punishment for the wickedness of its inhabitants, and also in the blessings He vouchsafes, as described in v. 35 &c.; so, both by the evil and the good, teaching mankind that it is He, and He alone, who ruleth the world. The changes here mentioned in the physical condition of districts and countries are such as have frequently occurred.

34. The verb **שׁוּם** of the preceding verse is understood at the commencement of this. **לְמִלְחָה**, *into saltiness or barrenness*. The word has here the force of sterility. Pliny says: "Omnis locus, in quo reperitur sal, sterilis est, nihilque gignit." Hist. Nat. Lib. xxxi. Cap. 7. The Chald. has paraphrased this verse as follows: "The land of Israel, which bore fruit, He hath laid waste, as Sodom, which was overturned on account of the wickedness of its inhabitants."

35. **לְאֵנָם מִים**, *to a pool of water, or standing water*, as our translation has it. See Gesenius's Thesaurus on this word, tom. i. p. 20. It is possible that the passage alludes to the sojournings of the Israelites in the wilderness, when they were fed by the especial providence of God.

36. **וַיֵּשֶׁב**, *and he maketh to dwell* those who before were houseless and destitute of the necessities of life in the places mentioned in the last verse, as having been changed from sterility to fruitfulness. He maketh these people to possess comforts like those who inhabit the most civilized regions. They can live together in large numbers, build houses, and make themselves a city to dwell in. **מִשְׁכָּן**, *habitable*, i.e. a city which is fit for habitation, where the hungry may live in comfort.

37. **וַיַּעֲשׂוּ**, *and they make*, viz. fruit of increase. We understand, either that the vineyards produce their regular harvest,

or that the persons who planted the vineyards gather the crop. The construction favours the latter sense.

39. וַיִּמְעָטוּ, *but they are minished*. Some suppose the subject of this verb to be *the enemies* of Israel understood. Schnurrer proposes to take this and the next verb, as well as שָׁפַח in verse 40, as if they were used in relation to past circumstances, which had been before mentioned; and therefore he desires to render them as pluperfects. The verse would then allude to that condition of the people described in the early part of the Psalm: see verses 4, 5. But it appears too great a liberty to make שָׁפַח at least to express the tense above mentioned, and it is therefore more probable that the state of the people is here put forth, which followed the greatness and prosperity they had been enjoying, and of which we have been informed in the verses immediately preceding. These sudden turns in a discourse are very familiar to every student of the Psalms.

43. וַיִּתְּבוּנֵנִי. The Vau to this verb, and also to the preceding verb יִשְׁכַּר. Olshausen has properly translated by *dass*.

## PSALM CVIII.

THIS Psalm consists of portions of two preceding Psalms, viz. of the 57th and 60th. To the fifth verse inclusive, we have Psalm 57, vv. 8—12, and from thence to the end, the 60th, vv. 7—14. The verbal variations are but few, which will be noticed below. They are not of more importance than those occurring in the duplicates which have come under our observation. The title ascribes this composition to David; but Rosenmüller and others are inclined to the opinion

that it belongs to a later date, perhaps, they say, to the times of the Maccabees, when a Psalm like the present would be suitable for celebrating the victories which were achieved at that period. Whatever may have been the time and occasion which gave rise to the compilation of this Psalm, it seems certain that it was compiled for the purpose of thanksgiving and triumph, and for this object the compiler removed the first verses of Psalm 60, as not being agreeable to the circumstances of the case, and substituted in their place the verses of Psalm 57 above mentioned.

2. נָכַח לְבִי, *my heart is fixed*. These words are repeated in the 57th Psalm; also the verb עָרַח occurs twice there, the first time before כְּבוֹדִי; perhaps it is to be understood here before this noun. If not, we must understand the Psalmist to say, "I will sing and give praise, even my glory," not merely in form, with the mouth, but with the *soul*, i. e. with the utmost sincerity and zeal.

4. For יִהְיֶה, there is in Psalm lvii. אֶדְבֹּר, and the Vau prefixed to אֶמְדֶּךָ is there omitted.

5. There is one variation in this verse, viz. מְעַלְשָׁמַיִם for עַד שָׁמַיִם, the reading in the other Psalm. Hengstenberg has the following paraphrase, intended as explanatory of the expression: "His mercy is manifested here from heaven upon the children of men."

6—9. וְעַל instead of עַל, Ps. lvii. 12; and in verse 9 for the second וְלִי, we find וְלִי in Ps. lx.

10. In Ps. lx. 10, we have עָלֵי פִלִּשְׁתִּי הִתְרוֹעַעַי, *because of me raise the shout of triumph, O Philistia*; but in this place we find עָלֵי פִלִּשְׁתִּי אֶתְרוֹעֵנִי, *over Philistia I will shout*. The Syr. has סָחַן, *I will cry, make a noise*. Hupfeld proposes to adopt the

reading of this passage in Ps. lx., but as there is no authority for changing the text of the expression in that Psalm, no good can arise from attempting a reconciliation.

11, 12. For מְבַצֵּר, we have מְצִיר, in Ps. lx. 11. We find each member of this and the following verse containing a question; but in each verse the second question may be regarded as an answer to the first. It is most probable that such construction was made with especial reference to the chanting of the Psalm in the public service of the Israelites, one portion of the choir taking the first question, which was replied to by the remaining portion chanting the second, as if the meaning of these verses were, *He who hath led me into Edom, is He who will bring me into the strong city.* Again, in the 12th verse the answer to the question, *Hast not Thou, O God, cast us off?* is made by the respondent saying, *And wilt not Thou, O God, go forth with our hosts?* The first singer is using the language of despondency; whilst the second, acknowledging that God had cast them off, yet adopts the language of hope, “*and wilt not Thou?*” &c.

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### PSALM CIX.

THE author of this Psalm, according to the title, was David, and Jewish as well as many Christian commentators have been of opinion, that he wrote it either in his flight from Saul, when he was misrepresented to the king by many persons belonging to the royal household, or in his flight in consequence of Absalom's rebellion, or on some other similar occasion. It is not to be denied that the sentiments which are here expressed are such as might have been uttered by any

person suffering so severely as David must at the time when Saul or Absalom was seeking his life; but still there is nothing in the history of these events indicating that David had such a frame of mind on those occasions. I am inclined to the Messianic interpretation which was put upon this Psalm by the early Christian Fathers, and which has been adopted by Bishop Horne and many other writers of our own church. My first reason for this preference is, that such interpretation has the support of the New Testament. My second reason is, that after a full consideration of the whole Psalm, I can fix on no part of it which will not as legitimately and as obviously bear this interpretation, as it will that which has been assigned to it by the leading members of the Jewish school, and by some Christian divines. As such is the case, the bare fact that one verse of it being cited by an inspired apostle, and applied by him to Judas, affords an intimation that this citation was not made by St Peter for the mere purpose of illustrating the point on which he was discoursing at the time, but that he regarded it, and consequently the Psalm of which it is a part, as prophetic of the events with which Judas was connected. My third reason is, that those denunciations of judgment upon the enemies of the speaker, which are so characteristic of this Psalm, are more consistent with the office of our Lord than they are with the history of David. If, for instance, Absalom be the individual pointed at in the Psalm, and David the speaker, how much are these denunciations at variance with the spirit which

animated the conduct of David towards his rebellious son! His affection for Absalom was almost unbounded. When he became acquainted with his son's greatest offences, when he witnessed the attempts which were made to overthrow his government, no threat of vengeance ever escaped his lips. When tidings were brought of Absalom's death, how great was his grief, and how touching his exclamation, "Would God I had died for thee, O Absalom, my son, my son!" Again, the applicability of these denunciations is equally at variance with the recorded conduct of David towards Saul. But if Christ be made the speaker, we observe distinctly that these denunciations correspond with the fate of Judas. The miserable end of that "son of perdition," was but a type of what so soon afterwards befel his unhappy countrymen, who were partakers in his iniquity. How true it was that in the generation following the one in which our Lord was put to death "their name was blotted out" (v. 13); for they existed no longer as a distinct community. We believe then that there are here predicted the Divine judgments, which were executed on Judas in the first instance, and afterwards, by the Roman army, on those to whom Christ was "a reproach," who "shaked their head" (v. 25) at him, when he was sacrificed, and in short on the whole Jewish people. What we find in this Psalm uttered against "the adversaries" (v. 20) of the Psalmist, agrees with those denunciations which our Lord actually delivered, when upon earth, concerning the destiny of Jerusalem and its inhabitants.

1. אֱלֹהֵי תְהִלָּתִי, *God of my praise*. The first noun appears to have been sometimes read in the absolute state; for the LXX. have ὁ θεός, τὴν αἰνεσάω μου μὴ παρασιωπήσης. The Vulg. has rendered it in the same manner. The phrase, as it stands in the Hebrew text, is capable of a double signification; for it may be either God's praising David, or David's praising God. In the one case it will be, "Keep not silent, O God, from praising me, whilst others are busy in casting upon me reproaches;" in the other it will be, "God is the object of my praise." Agreeably to the latter, and I think, correct sense is Deut. x. 21: "He is thy praise, and He is thy God," &c.

2. כִּי וְנֹר, *for the mouth of wickedness*, i.e. the wicked mouth. "רָשָׁע and מְרִמָּה are both of them adjectives to פִּי." Kimchi. The two verbs פָּתְחוּ and דִּבְרוּ have some such noun as אֹיְבִים, *enemies*, understood for their subject. דִּבְרוּ, *have spoken*. Enemies speak with me the language of falsehood. "The high priests, and the elders, and the whole council sought *false witness* against Jesus, that they might put him to death." Matth. xxvi. 59.

3. וְדִבְרֵי, *and words of*, i. e. and with words of. The prefix ב is here to be understood. וַיִּלָּחֲמוּנִי, *and they fought against me*. The weapons which the enemies brought to the combat were their own tongues, as appears from the context. See Ps. lvii. 5.

4. תִּתֶּן אֱהָבָתִי. This expression, says Hengstenberg, *finds its full truth in Christ*. Christ's love to man was daily manifested by His miraculously healing the infirmities of the body, which was returned by man's hatred of Him, as displayed in his general conduct. Δέον γὰρ δὲ ἀγαπᾶν ὡς εὐεργέτην καὶ μὴ μόνον τῶν σωμάτων, ἀλλὰ καὶ τῶν ψυχῶν ἰατρὸν οἱ δὲ διαβολὰς ἔραπτον κατ' αὐτοῦ. *For it behoved Him to love as a benefactor and physician, not only of bodies, but also of souls; but they devised calumnies against Him*. Eusebius. וְאֵנִי תִפְלֶה,



but *I am* (given to) *prayer*. When they show their hatred to me, I pray for them. Christ, when on the cross, prayed: "Father, forgive them; for they know not what they do." Luke xxiii. 34.

6. *עָלַי רֹשֶׁעַ הַדֹּפֵק*, *set a wicked man over him, or against him*, as some persons prefer. But the force of the Hiphil of the verb is evidently *to set over*, as a judge or inspector; in the latter of these senses it is employed in Gen. xxxix. 5: "Potiphar appointed (הִפְקִיד) over all which he had:" see also Gen. xli. 34; 2 Kings vii. 17, &c. This notion of setting over corresponds with the next member; for there it is said, *and let an enemy stand at his right hand*, which shows that the wicked man was to be appointed to act as a judge. The man at his right hand denotes an accuser, agreeably to the custom which prevailed in a Jewish court of justice, of placing the accuser at the right hand of the accused (see Zech. iii. 1); and hence we understand in this verse *רֹשֶׁעַ* to be mentioned as acting in the capacity of a judge, and *שָׂטָן* in that of an accuser. The next question is, who is this person who thus accuses and condemns? From this verse to the 26th the discourse is concerning an individual; to him personally, or as the representative of a class, all the denunciations we here meet with are to be applied. The 8th verse, from being cited in Acts i. 20, shows that Judas is the individual who is there pointed at; and therefore we infer that he is so too in this and the other portions of the Psalm, either as respects himself personally, or as the representative of those who were the accusers and crucifiers of our Lord. In thus explaining this verse we must consider, as Dr. Hammond observes, that the style is here poetical as well as prophetic. The force of the passage is, that the ruin of the person will be as certain and as formidable as that of a tried and convicted malefactor.

7. *בְּיָשָׁפֶט*, *when he is judged*, viz. "before Thee he shall go forth condemned." Rashi. So the Chald. "he shall return *condemned*," דִּיב. The Syr. has taken the expression in the same

manner, except that it has the plural number; **סֹדֶם וְגִלְגָּלִים**, and when they are judged, they shall go forth condemned. **וְהַתְפִּלָּה הַזֹּאת לְחַטָּאת**, and let his prayer be for sin, or be reckoned as sin. His prayer is, says Geier, to the judge to appease him, and to turn from himself the sentence of condemnation, as Haman's, which only exasperated the king: see Esth. vii. 7, 8. But the prayer of a wicked man to God may count as sin, because it is not offered in a right spirit. The prayer of such a person only increases his condemnation, as we are taught in Prov. xxviii. 9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination:" see also Is. i. 15; Ps. lxi. 18. "Fallor, si majus aliquod maledictum jactari possit in hominem, quam ut taliter fiant ejus vota et sacrificia et orationes, ut nequeat distinguere inter illa et crimina. Nonne summum malum sic infectos habere fontes salutis, ut unde sperabas vitam, mortem incurras? Numquam sane Deus severior in peccatores ostenditur, quam ubi eos eo devenire permittit, ut offendant ipsis placationis muneribus." Corderius on this verse.

8. **כְּעוֹפִים**, few, "let his days be few." Hengstenberg says this word means *Wenigkeiten*, littlenesses, as if he considered it a substantive rather than an adjective; but it is doubtless an adjective belonging to **יָמָיו**. See Ges. Thes. The expression may imply that the man here spoken of should not live to a full age, but should meet with a premature death, either violently by the hands of others, or by his own, as was the case with Judas. An untimely death is mentioned in the Old Testament as a punishment on men who are eminently guilty. "Bloody and deceitful men shall not live out half their days." Ps. lv. 24. See also Prov. x. 27. **פְּקֻדָּתוֹ יִקַּח אֲחֵר**, his office let another take. St. Peter in his citation of these words, at the election of Matthias, has rendered **פְּקֻדָּתוֹ** by *ἐπισκοπή*, following the version of the LXX., which is exactly the import of the original term. "The Jews, after they had crucified the Lord of

glory, were dispossessed of the place and office which they held as the Church of God, and to which, with all its honours and privileges, the Gentile Christian Church succeeded in their stead, when the Aaronical priesthood was abolished, and that of the true Melchizedeck established for ever." Bishop Horne.

10. וְנָעוּ וְנָדְדוּ, *and let them move about, or wander from place to place, without any settled habitation.* The LXX. have σαλευόμενοι μεταναστήσωσαν. וְשָׁאֲלוּ, *and beg, viz. a piece of bread, says Kimchi. Vulg. et mendicent.* See Lam. iv. 4; Prov. xx. 4; Ps. xxxvii. 25. מִחֲרֻבוֹתֵיהֶם. The LXX. ἐκβλήθητῶσαν ἐκ τῶν οἰκοπέδων αὐτῶν; as if they read the verb נָרְשָׁה, from נָרַשׁ, *to eject.* The Chald. has וְתַבְעֵן, *and shall seek, viz. the necessaries of life, far from their desolate places of abode.* Their habitations having been destroyed, they are compelled to beg their food as vagabonds upon the earth. The prefix נ to the noun Delitzsch and Zunz have translated *far from, or away from.* מִחֲרֻבוֹתֵיהֶם, *lit. their desolations, i. e. their houses, which have been made desolate.* This verse accurately describes what has been the condition of the Jews for nearly eighteen centuries, and it corresponds with that declaration which our Lord Himself made, a short time before the close of His ministry, concerning the fate of that people, "Your house is left unto you desolate." Matt. xxiii. 38.

11. יִבְקֹשׁ. This word seems to denote in the Piel *to catch by laying snares.* See Ps. xxxviii. 13. The sense suits this passage very well; for the usurer is accustomed to obtain the substance of men by all sorts of artifices. The LXX. read ἐξερευνησάτω, *let him search,* as if they had in their Hebrew copies יִבְקֹשׁ. The Chald. has יִנְבֵּב מִחוּפָּה לְכָל דְּלִילָה, *the exactor shall exact, or take away, all that he hath.* זָרִים, *strangers, people of other nations amongst whom the Jews have sojourned during their dispersion.* יָגִעוּ, *his labour, or the goods and wealth which he possesses as the fruit of his labour.* See Ps. lxxviii. 46; cxxviii. 2.

12. מִשְׁעָה, *extending.* From the context and parallelism it

appears that this term denotes here one extending especial mercy to the wicked man under the circumstances here described. So in Ps. xxxvi. 11, we have "*Extend מִשְׁחָהּ* Thy mercy to them that know Thee." רַחוּם, *he that is merciful*, or rather *warm-hearted*, as in Prov. xxviii. 8, רַחוּם הָאֱלֹהִים, "*he that pitieth the poor*."

13. אַחֲרֵיתוֹ, *his end*. It is thus rendered by the Chald. and Syriac, except that the latter has the plu. affix. Castellio has *exitus eorum*. All these renderings are strictly literal; but the LXX. have given what they supposed to be the sense implied in the term, viz. τέκνα αὐτοῦ, *his children*; because they come after a man. The meaning of the passage in both cases is in substance the same; for if we take אַחֲרֵיתוֹ as *his end*, the Psalmist is telling us that the end of the wicked man shall be cut off, i. e. at the end of his days his destruction shall be so complete, that nothing of him, not even his name, shall remain. The sense, however, of the LXX. is to be preferred, because it will explain the plu. affix to שָׁם, which appears in the second hemistich. If אַחֲרֵיתוֹ denote *his posterity*, as Ges. says, or *his children*, then we understand why we have שָׁמָּה instead of שָׁמוֹ; for אַחֲרֵיתוֹ is a collective noun, and so all pronouns referring to it as their antecedent would be properly in the plural. לְהַכְרִית is an inf. for a finite tense, of which many instances have already occurred. Tarnovius observes a paronomasia between אַחֲרֵית and הַכְרִית.

14. יִזְכָּר, *be remembered*, viz. the iniquity of his fathers, the punishment of which shall fall on him. If Judas be considered as the representative of the Jews, what is said in this verse had its fulfilment in the woes which were inflicted on his fellow countrymen. They were doomed to fill up the measure of their fathers; "That upon you," says our Lord, addressing them, "may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." For anything we know to the contrary, Judas himself

may have been visited for the sins of his fathers. Matt. xxiii. 35. **אַל־תִּמָּחַ**, *let not be blotted out*. The phrase, although negative in terms, has yet an affirmative force equivalent to saying that "the sin of his mother shall be imputed to him."

15. **יָדָיו**, *let be*, viz. the iniquity of his fathers, and the sin of his mother. **זִכְרָם**, *the memory of them*, viz. of Judas and his family. Tarnovius says, the passage treats not concerning all memory, but only of an honourable one.

16. The **לֹא זָכַר** stands as the cause of **יָזַכְר** in verse 14; the reason of what is there asserted is, because *he remembered not to show mercy*. **נִכְאָה** is Niph. participle from **נָאָה**, *terrified*. See Job xxx. 8; Ps. x. 10.

17. **וַיִּאָהֱבָה קִלְלָהּ**, *and he loved cursing*. He loved to be cursed by God, and there came upon him that which he so earnestly desired; or a man may be said to love cursing and hate blessing, when he himself is the cause by evil works of his being cursed and not blessed. So in Prov. viii. 36, "all they that hate me love death," i. e. as Cornelius a Lapide remarks on that passage, not intentionally, but consequentially. **וְלֹא־רָצָה**, *and he willed not, or had not pleasure in blessing others*, therefore it was fit that blessing should be far from him.

18. *The cursing* is here described as a garment which covers the body, as water, which, immitted into the mouth, fills the stomach, and as oil, which, on account of its subtile nature, penetrates not only the flesh and veins, but even the bones themselves.

19. Before **וַיִּעֲבֹד** and **וַיִּזְכֹּר** understand **אֲשֶׁר**. Cursing is here said to be as a girdle with which he should be girded; so in Is. xi. 5, we have it declared, that "righteousness shall be the girdle of his loins."

20. **פְּעֻלָּת**, *the reward of*. **פְּעֻלָּהּ** signifies both work and the reward of work. Lev. xix. 13; Is. xl. 10; xlix. 4.

21. **עֲשֵׂה אִתִּי**, *do with me, or exercise towards me mercy*. Some such noun as **חֶסֶד** is perhaps understood. This is an elliptical expression, the like of which we have in Jer. xiv. 7.

22. וְהָלַל, wounded. My heart is afflicted with severe pains, as if wounded by the piercing of a sword. בְּקִרְבִּי, in the middle of me, i. e. within me. See Ps. xxxix. 4.

23. כַּצֵּל בְּנִשְׁתָּחוּתוֹ, as a shadow, when it lengtheneth by the sun's setting, is approaching to evanescence, so, says the speaker in this Psalm, I am fast disappearing, i. e. am approaching the end of mortal life. See Ps. cii. 12. נִנְעַרְתִּי כַּאַרְבֶּה, I am driven away as the locust. אֶפְלַטְלִית, I am carried, removed, Chald. לִנְצַל, I am shaken, or driven, Syr. The LXX. read ἐξερῶαχθην, similarly Vulg. The verb is found in Niph. similarly employed in Judg. xvi. 20. The metaphor of a locust fitly expresses the condition of the speaker; for locusts are accustomed to fly in great numbers, (hence the derivation of the Hebrew term from רָבָה), and being weak and feeble, they are driven by the wind, whole swarms of them together. Thus in Ex. x. 13, we read: "the east wind brought the locusts into Egypt;" and in verse 19, "a mighty strong west wind took away the locusts, and cast them into the Red Sea." And thus the Messiah was persecuted, driven from place to place, so that He Himself declared, that although *foxes had holes, and the birds of the air had nests, yet He had not where to lay His head.* "Magis interim vagari cogor de loco ad locum, quemadmodum locusta saltat nunc huc, nunc illuc, nullam certam habens sedem." Campensis.

24. כָּשָׁלוּ, have stumbled, or tottered from deficiency of strength, produced in this case by fasting. So the LXX. have ἡσθένησαν, and Vulg. infirmata sunt. The prefix כ of כָּשָׁלוּ is in this place, as it is usually rendered causal. This force of the particle is evident from the כ of כָּצִים being causal. The reason of the knees tottering was fasting, and again, the reason of the flesh failing was the want of oil, i. e. of the radical moisture. Those who do not adopt this sense of כ, consider שָׁמֵן to mean *fatness*. So Gesenius has translated this member of the verse *caro mea deficit a pinguedine,*

Thesaurus, p. 676. Hengstenberg states that שמן has never the force of שן, *fatness*. The following is his observation upon this word in his *Commentar*, Vierter Band, § 221. "שמן always signifies *oil* or *salve*, even in Is. x. 27—never *fatness*. It appears in ver. 18 in the sense of *oil*, and that here especially it has this sense the context shows; for to anoint with oil commonly stands opposed to mourning and fasting in many passages of the Old Testament as well as in this; as 2 Sam. xiv. 2, 'Put on now mourning apparel, and *anoint not* thyself with oil;' 2 Sam. xii. 20, 'And David arose from the earth, and washed and *anointed himself*;' but before in ver. 16 we have, "And David besought God for the child, and David fasted.' Matth. vi. 16, 17." Without admitting that שמן is not sometimes cognate in sense with שן, it seems, for the reasons he has given, that it has here the meaning of *oil*, i. e. of radical moisture, when speaking of the human body, and כן that of *because*. כן, *has failed*. This sense suits the passage very well, although Hengstenberg, proceeding with his note, says it is never so used. The truth is, that in Kal the verb is not elsewhere found, but we have this sense in Chaldee.

25. יניעו ראשם, *they shake their head* in ridicule and contempt. See Ps. xxii. 8, and Matth. xxvii. 39.

31. משפטי, *from those that condemn*. שפט signifies ordinarily *to judge*; but it also denotes *to pronounce sentence, to condemn, to punish*; and by assigning the sense of *to condemn* to it here, it agrees with ver. 20, where the persons are spoken of as שטני and ידברים רע. Agreeably to this view is the rendering of the LXX. ἐκ τῶν καταδικόντων τὴν ψυχὴν σου.

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## PSALM CX.

THE title of this Psalm is a *Psalm of David*, and the correctness of this title is confirmed by the testimony of our Lord. He not only ascribes this Psalm to David, but He has founded an argument in His dispute with the Pharisees on the assumption that David was the author of this Psalm. See Matth. xxii. 44, &c. It may be supposed that our Lord might have called it a Psalm of David, because it was thus popularly known in that day; but such an hypothesis is untenable, when the circumstance of the authorship is by Him made the basis of an argument. Indeed there does not appear to me to be any substantial reason for not accepting David as the author of the Psalm. The internal evidence brought against this authorship seems on examination to amount to *nil*. This evidence consists mainly in *עַל־דָּבָרָי* in the 4th verse, and in the office of *priest king* mentioned in the same verse. It is said that 'the poetic form of the stat. constr. (see note to Ps. cxiii. 5) undoubtedly affords a grammatical indication of a late date. This long Chirik, however, is found in *מְלִשְׁתִּי* in Ps. ci. 5, a Psalm which is ascribed by the title to David, and is so received by all the principal commentators, Hitzig excepted. Ewald says, that David's lofty thought is expressed throughout Ps. ci. But that this long Chirik is a sign of modernism is simply not the fact as may be proved from its existence in the Pentateuch. In Gen. xxxi.



39 we have גִּבּוֹרִי in two places. In Gen. xlix. 11 we have אֶקְרִי, *binding*. See also Gen. xxi. 26; Deut. iv. 12; xxxiii. 16, &c. But it is further alleged that the word גִּבּוֹרִי itself is found elsewhere only in the Books of Job and Ecclesiastes, both *probably* later by centuries than the times of David and Solomon. Now the supporters of this assertion are careful to use the word *probably*, which is of itself a condemnation of their argument. I think that no argument for settling a question of time is entitled to any weight, when it is based on times as data, which are themselves very questionable. The 4th verse is also cited against the authorship of David, because in it the person addressed is spoken of as a priest, and the union of priest and king, it is said, was not known till a time later than that of David. We are told that we do not read of this union till we come to Zechariah, and, therefore, the author of the Psalm could not have been much earlier than the time of that prophet. It is true that in the Book of Zechariah we have a full development, so far as we have a right to expect a prophetic development to be full, of the doctrine of *the priest king*. But why may not the passage in this Psalm be regarded as an intimation of that which was carefully revealed by a succeeding prophet? It is a striking feature of revelation that the law of development, both as to doctrines and morals, was gradual. The doctrine of the resurrection is a forcible example of the slow progress of development. In the early books of the Old Testament there is apparently no trace of this doc-

trine, in the Psalms there are intimations, and in the later books it is distinctly put forth. Again in Gen. xlix. 10 we have, as I think, an intimation of the Messiah as *king*. But where do we find the next intimation? Not, I believe, till we come to the 2nd Psalm, an interval of time greater than that between the time of David and that of Zechariah. In the 2nd Psalm we have indeed a fuller announcement than that in the passage referred to above, of the kingship of the Messiah; still not by direct assertion, but by implication. Now it does not occur to any one, that it is necessary to assume that Jacob, because of this prediction, must have lived in the time of David. Why then is it necessary to suppose that the author of the 110th Psalm, because that he has spoken of the Messiah as a priest, must have been a contemporary of Zechariah? My answer is, that it is not necessary, and that this argument against David being the author of the Psalm is feeble and puerile.

By the great bulk of Christian commentators this Psalm has been received as Messianic. There are many external testimonies which can be brought forward in support of this view, but this application of the Psalm can, I think, be maintained independently of these testimonies. The internal evidence that Christ is the subject of the Psalm is very strong; so strong as to be in my judgment conclusive. Generally the Messianic application of any portion of the Old Testament must, I think, rest mainly on *internal* evidence. By internal evidence I mean, not only the

evidence afforded by the portion of Scripture under consideration, but also the evidence which may be adduced to illustrate or support this application from other passages of the Old Testament. I mean also by internal evidence to include the testimony which the New Testament bears to the Old. The two Testaments are parts of the same Book. Together they make a whole, which by a comparison of part with part possesses the property of *self-interpretation*.

The subject of the 110th Psalm is that of a *priest king*. There is no Old Testament character who bore this double office, except Melchizedec; but he cannot be the subject here, for the subject is declared to be a priest after the order of Melchizedec. This priest king is seated at the right hand of God (v. 1); the rod of his strength was sent out of Zion (v. 2); he is to rule in the midst of his enemies; he shall judge the heathen; these and other expressions in the Psalm seem to point with great significance to the Messiah, who in the capacity of a priest is seated at the right hand of God to make intercession, and as the head of His Church is smiting kings, and bringing the heathen under His rule. A spiritual interpretation is in accordance with the whole tenour of the Psalm, whilst a secular one is entirely at variance with many of its words and phrases.

The style of this Psalm, like that of the second and many others, is dramatic. Ver. 1, the author addresses his hearers; vv. 2—4, he addresses the king; and vv. 5—7, Jehovah.

1. **נָאֻם יְהוָה לַאֲדֹנָי**, *the oracle of Jehovah to my Lord*. In this way the Psalmist opens his subject; he states at once the words which were addressed by Jehovah to the Messiah. The announcement of David is, in substance, as follows: "I heard in the Spirit, God the Father talking with His beloved Son, and because it was a noble, kingly speech, which I much wished that all the world should know, therefore I will declare it in this Psalm." David here calls his descendant according to the flesh, not after his own name, but by the title *my Lord*; and it is stated in three Gospels that Christ says, David had called Him *Lord*: see Matt. xxii. 44, &c. Our blessed Saviour thus shows the Pharisees, that David in calling Him *Lord* ought to have known that this descendant would be somewhat elevated above ordinary human nature. To use an expression of Luther, "David thus exalts Christ at once from earth up above all heaven." The throne of God, at the right hand of which the Anointed is seated, is "the throne high and lifted up," of Is. vi. 1, and was most likely the scene which David by the Spirit was permitted to behold. **יָשֵׁב לְיָמֵי**, *sit on my right hand*. To sit at the right hand of a king was the highest honour which could be conferred on any person; but it indicated power as well as honour; a participation in the government, such as that which is possessed by the prime minister of this country. This we learn from passages of Scripture, and also from the customs of various nations. Thus in 1 Kings ii. 19, we read that Solomon rose up to meet his mother Bathsheba, "and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand." Again, in Matt. xx. 21, Salome entreats Jesus on behalf of her two sons, James and John, that he would command *that her sons may sit, the one at His right hand, and the other at His left, in His kingdom*. It is evident, from verses 25—28, what was the nature of her request, viz. that James and John should have a share in Christ's government. Another instance of conferring

this mark of power and dignity we have in Joseph, who was made by Pharaoh second to him in the kingdom: see Gen. xli. 40—44. It is evident that the power and honour to which Joseph was elevated were similar to what is implied in the expression, "sit on My right hand." In illustration of the custom of sitting at the right hand of a king, Rosenmüller cites a case mentioned in the *Monuments of Ancient Arabian History*, by Ibn-Kotaiba, which I here present to the student: "A successor to the reigning king was nominated, and designated (from the verb *رَدَفَ*, *he came after, he succeeded*), the *Ridf*. The name, as explained by Golius, signifies *second from the king; and in the king's absence, occupying his place*. It belongs to the dignity of *Ridafat*, of succession, to sit next to the king. The *Ridf* sits at his right hand. If the king drinks, the *Ridf* drinks before all others. If the king goes out upon an expedition, the *Ridf* sits on his seat, and acts in his room till he return. If the king's servants make an excursion, the *Ridf* receives a fourth part of the booty." *Biblical Cabinet*, No. 32, p. 267.

*עַד אֲשֶׁר יוֹרֶה*, *until I make, &c.* It would seem from this passage that Christ is to sit at the right hand, *until* the Father had made his enemies a stool for his feet, i. e. had subdued them, and that then his reign would cease. This appears to be the way in which it was understood by St. Paul in 1 Cor. xv. 25, where this passage is quoted. On the other hand, the inference from the 4th verse of this Psalm is that Christ would reign and sustain the office of a priest even after the subjugation of his enemies. Passages such as Deut. vii. 24; Ps. cxxiii. 2, are quoted to show that what is to go on, till a certain limit is attained, may continue after the passing of that limit. *יָדָם*, *stool*.

2. David having informed us of Jehovah's declaration to the Messiah, proceeds in this verse to address the Messiah himself. *קֶדֶשׁ עֲזָרָה*, *the rod of Thy strength, or the sceptre of Thy strength*, i. e. Thy powerful sceptre, the sceptre with which Thou rulest

Thy powerful kingdom. **שֵׁטֶר**, a *sceptre*, synonymous with **שֵׁטֶט**. See Ezek. xix. 14. This passage predicts the place from which the Gospel should be sent forth. It was at Zion that the Gospel was first preached, and it may be therefore said, that from thence Christ's authority was first proclaimed. So also in Is. ii. 3, it is said, that "from Zion shall go forth the law, and the word of the Lord from Jerusalem." **רִידה בְּקֶרֶב אֹיְבֵיךָ**, have *dominion*, or *rule in the midst of Thy enemies*. This has been literally the case in all ages of the Church. It has existed at all times in the midst of its enemies, it so exists at the present day; even in countries where Christianity is professed as the religion of the people, the Church is surrounded by its adversaries, who are not only without, but also within its pale. Human wickedness in every form, and human passions of every kind, have united against the church; yet in the midst of this opposition it has been preserved, exhibiting at some periods, it is true, less life and vigour than at others; still it has survived this combination of powers to destroy it; affording us thus an assurance that it will go on overcoming all resistance, and that its Head will eventually put all enemies under His feet.

3. This verse presents some difficulties, which have given rise to a multiplicity of interpretations. We will consider, as briefly as possible, its various portions in their proper order. **עַמְּךָ נְדָבוֹת**, *Thy people shall be willing*, as our Translators have rendered it. **נְדָבוֹת**, is literally *promptitudines, readineses*; so that the term being plural and abstract, may be regarded as highly emphatic, as if the Psalmist said, *Thy people shall be very willing*. This noun also signifies *voluntary oblations*. Thus Luther has rendered it by *williglich Opfern*. In this sense it is found in many passages; as Ex. xxxv. 29; xxxvi. 3; Deut. xxiii. 24, and several other places. Cocceius; "*Populus tuus erit voluntaria oblatio*." This sense is admissible, considering that the war which is waged, is a holy one, and carried on by a priest-king. Aben Ezra thinks that the word is to be taken here as it is in Ps. lxxviii. 10 the noun **נָשָׂא**, being understood

before it; *Thy people shall be as copious showers in the day when Thou desirest to go to battle.* בְּיוֹם הַיָּלֶךְ. The noun יָלֶךְ signifies *power*; but here it denotes a *military force*. The Chald. has בְּיוֹם אֲנֻחָתָא קִרְבָּה, *in the day that He shall wage war*; Kimchi; בְּיוֹם שַׁעֲשִׁית חֵיל לְהִלָּחֵם בָּהֶם, *in the day when Thou makest (or collectest) an army to fight against them*; Ges., *die militiae tuæ*. יָלֶךְ is found in this sense in 2 Kings vii. 6; Ez. xvii. 17. We come to the next words בְּהִדְרֵי קֹדֶשׁ, which our Translators have rendered *in the beauties of holiness*, by which is probably meant that the people dress themselves in beautiful garments, i. e. exhibit themselves in splendid military attire. Instead of the first of these words, some MSS. have בְּהַרְרֵי, so that the expression would mean, *on the mountains of holiness*; or rather, *on the holy mountains*, by which we understand the mountains of Jerusalem: see Ps. lxxxvii. 1. Jerome found this reading, for his translation is, *in montibus sanctis*. But the authority preponderates so much in favour of the present text, that it is now universally received as the true reading. The word הִדְרָה, properly denotes an ornament, and is used with reference to dress; so in Prov. xxxi. 25, עֹלֵת יְהִדְרָה לְבָשָׁה, *her dress is splendid and ornamental*; lit. is splendour and ornament. Hence בְּהִדְרֵי קֹדֶשׁ may be translated “*holy garments of an ornamental character*,” or *holy vestments*. So Gesenius, in his Thesaurus, under הִדְרָה has rendered this passage *sacræ vestes*; and this I am disposed to believe is its real meaning; for the war of which the Psalmist is speaking is, doubtless, a holy war, carried on against the world, the flesh, and the devil, by an army of priests, which army is directed by our Lord himself, whose office, as High Priest, is set forth in the next verse. It is this view which Tholuck supports in his paraphrastic exposition of the present passage: “With willing hearts all follow this king who fight under his colours. For He rules over them, because He is their priest; and by his intercession with God He has bought and consecrated them for priests; therefore it is also mentioned of them, that they put on themselves holy ornaments,

i. e. holy garments, priestly clothing. They go to the war of their God as to a holy congregation." We may remark that this phrase is explicable only on the hypothesis, that the Messiah is the personage here addressed; for there is no other way in which we could comprehend what is intended by the Psalmist in speaking of soldiers putting on holy garments. מִרְחֹם מִשְׁחָר לְךָ טַל יִלְדֶתָּךְ. There is considerable difficulty in these words in consequence of their collocation, and of the elliptical character of the whole expression. The first remark to be made on these words is, that according to the Masoretic punctuation they are connected with בְּהִדְרֵי קֹדֶשׁ. The accent *Olevejored* is according to Baer a disjunctive of the first class, and it is found on יִלְדֶתָּךְ. The accent *Athnach* found under מִשְׁחָר, is not always a disjunctive, or if so, it is sometimes a disjunctive only of the smallest degree, as we have stated in previous pages. It is therefore not necessary to suppose that the passage under consideration is divided by this accent. Schnurrer thinks that if the passage were written in full, it would stand as follows: טַל יִלְדֶתָּךְ יִהְיֶה לְךָ כַּמֶּל רָחֹם מִשְׁחָר, *the dew of thy youth shall be to Thee more than the dew of the womb of the morning*. In Ps. iv. 8 is an expression in which the ellipsis is supplied in a similar manner. See note to that verse. We understand from the comparison that *the dew of thy youth is very great*. There is, however, another rendering, which attention to the parallelism of the two members of the verse suggests. In reading the two portions we observe the following correspondences; first, the noun יִלְדֶתָּךְ in the second evidently stands for what עַמָּךְ does in the first; and this shews us that the former of these nouns signifies *thy youth*, collectively. So we have דֹּרֹר *generation*, for the men who live in a particular age (Ps. xii. 8); also טַל is parallel to נְרֵבוֹת, and then the remainders of the two lines run naturally together. The rendering therefore suggested by the parallelism is, "The dew of thy young men is (as the dew) from the womb of the morning." This is substantially the sense which Mendelssohn gives to the passage. His explication of the



leading points of the verse is worthy of the student's notice, and I therefore give a translation of it as follows: "Aben Ezra has said, and it is right in my eyes, that נִרְבּוֹת is a short form for נִרְבּוֹת נִפְגָּשׁ, and the meaning is, *If Thou needest to make war, Thy people shall go forth to Thee as plentiful showers.* The force of the figure is, that they shall flow to Him, and hasten to serve Him, as fruitful showers do the field. A duplication of the meaning we have in the next hemistich, which is as if the Psalmist had said, בְּיוֹם וָחַלֵּד לְךָ יִלְדוּתָךְ מִלִּבֹּם מִשְׁוֹר, *in the day of thy battle, thy young men are to Thee (as) dew from the womb of the morning.* And how beautiful is the figure which likens the act of men who hasten to the battle to drops of rain, and the act of young men who are anxious to try their strength in battle to drops of dew, which are smaller and more delicate than rain." The verse, in both its portions, alludes to the promptness and zeal with which the ministers of Christ would engage in His service, to the readiness with which they would enter upon the work of bringing mankind to believe in the religion of their Master: a zeal and a readiness which the world witnessed in the first ages of the Christian Church. The LXX. vary from the Hebrew text; their version is ἐκ γαστέρος πρὸ ἐωσφόρου ἐγέννησά σε.

4. Jehovah, it is stated in the commencement of this verse, has taken an oath that the priestly character belongs to the Messiah. We are not informed when and how this oath was made; and we believe that it is here mentioned chiefly for the purpose of giving great solemnity to the important declaration which immediately succeeds it. The Psalmist adds, "and will not repent" (וְלֹא יִנָּחֵם), an addition made to indicate the absolute character of the oath, that there shall be no annulling, no suspension of it, in consequence of altered circumstances. No change of counsel, nor of conduct in the parties concerned shall cause any change in the Divine purpose, so that it might be said, *Jehovah repenteth*, as He did after He had made man, when He observed the wickedness of the human race: Gen. vi. 6.

אֶתְהַדְּבֵךְ, *Thou (art) a priest.* Some consider that כֹּהֵן is used here only in a civil sense; thus David's sons are called כֹּהֲנִים, in 2 Sam. viii. 18. "כֹּהֵן means *king* or *prince* (מֶלֶךְ or נָגִיד); as, 'And the sons of David were *princes*' כֹּהֲנֵי דָוִד." Kimchi. כֹּהֵן no doubt is sometimes employed in Scripture in the signification above mentioned; but when we are told that the personage here addressed is a כֹּהֵן after the order of Melchisedec, it seems to exclude the notion of any כֹּהֵן but that of which Melchisedec was the type. Now that the office of Melchisedec was a sacred office, that he was a priest in the primary acceptation of the term, we learn from Gen. xiv. 18, and following verses. There we are told that he was a priest of the most High God, that he blessed Abraham, i. e. bestowed on him a priestly benediction on his return from the slaughter of the kings, and that Abram gave him tithes of all that he possessed. From these circumstances, the author of the Epistle to the Hebrews (ch. vii.) argues the great superiority of the priesthood of Melchisedec above that of Aaron; for, *although the sons of Levi had a commandment to take tithes of the people according to the law, i. e. of their brethren, though they came out of the loins of Abraham, yet he, whose descent was not counted from them, received tithes of Abraham, and blessed him that had the promises.* We need not add to the argument of the sacred writer of the Epistle; for his inference seems undeniable, that Melchisedec's priesthood, although similar to the Jewish in kind, was far superior to it in degree. It is evident that the person addressed in this verse is declared to be strictly and emphatically a priest after the order of Melchisedec. The language employed will apply to the Messiah, but to no other character treated of in Scripture history. The dispensation of Christ set aside the Levitical priesthood; He Himself became the High Priest, a High Priest who needed not to offer up daily sacrifice, "first for His own sins, and then for the people's; for this He did once, when He offered up Himself." His was a gentile priesthood after the order of Melchisedec, to minister not to one people only, but to

all mankind. This High Priest is "consecrated *for evermore*;" and He "is set on the right hand of the throne of the Majesty in the heavens." Indeed, the priestly office of our Lord, as set forth in the New Testament (see Heb. vii. vv. 16, 24, 25, 28), enables us to apply to Him, in the strongest sense of the expression, the language of this verse, that He is *a priest for ever after the order of Melchisedec*. The solemnity with which the declaration is introduced is against the supposition that the person spoken of was a priest only during this life. The oath so emphatically made would be out of place, if there was nothing peculiar, nothing remarkable in its terms. Again, the permanent character of Christ's priestly office appears from the type; for nothing of the beginning or end of Melchisedec's priesthood is recorded, nothing of his birth or death; and therefore he is described by the author of the above-cited epistle, as being *without father, without mother, without descent, having neither beginning of days, nor end of life, he abideth a priest continually*. עַל דְּבָרָתִי, κατὰ ἔκτα τὰξιν: Heb. vii. 11, 17, 21.

5. אֲדֹנָי עַל יְמִינֶךָ, *the Lord upon thy right hand*. The Chald. has שְׁכִינְתָּא דְּרֵי עַל יְמִינֶךָ, *the majesty of the Lord upon thy right hand*. It is said that אֲדֹנָי is sometimes applied to men, or that Jehovah Himself is here spoken of. Rosenmüller, in the first edition of his Scholia, says: "אֲדֹנָי, Dominus magnus locis longe plerisque quidem de summo Numine dicitur, nonnunquam tamen, non aliter ac plurale אֲדֹנִים de magno domino: Gen. xlii. 30; etiam ad homines honoris gradu superiores adhibetur, vid. Ex. xxi. 4, 6, 8; Deut. xxiii. 16; Mal. i. 6." In the passages he has here cited, it is not אֲדֹנָי that we find employed; it is the plu. אֲדֹנִים in a state of construction, or with one or other of the pronominal affixes. There is no instance in the Old Testament where אֲדֹנָי is used for men. This, I apprehend, was Rosenmüller's maturer opinion; for in the second edition of his work he has omitted the observation above quoted. Ewald

says that ך was originally the plu. affix, and = ך. This is only conjecture. אֲדֹנִי is sometimes employed to express the singular number, as Is. xix. 4; בִּיד אֲדֹנִים קָשָׁה, *into the hand of a cruel lord*. It remains to consider whether אֲדֹנִי denotes the king and priest described in the Psalm, or יְהוָה. Some persons decide for the former, others for the latter. In favour of the former is the argument derived from the consecutive words עַל יְמִינֶךָ; for, as in the 1st verse Messiah is mentioned as sitting at the right hand of Jehovah, therefore אֲדֹנִי here must be the Messiah. It is assumed that the person now addressed is יְהוָה, i. e. there is, as they say, an enallage of person. Again, as a further argument, it appears that one and the same person is spoken of to the end of the Psalm, viz. a king, or a great and victorious warrior, who, in the 7th verse, is described as *drinking from the brook in the way*, when pursuing the enemy whom he had driven from the battle-field. Now it is very unlikely that the phrase *drinking from the brook in the way*, should be applied to Jehovah. An objection made against אֲדֹנִי being applied otherwise than to יְהוָה is, that the Psalm treats entirely of a person in his offices of king and priest. But it may be answered, that although such is the case, it need not prevent the use of a term as an ordinary name of the Messiah, though the Psalmist does not enter into any discussion of the character which is implied in such a name. He is called אֱלֹהִים in Ps. xlv., and אֱל in Is. ix. 6. In favour of the latter, it must be mentioned, are by far the greater part of modern commentators; but they support it, I think, with less argument than can be advanced in favour of the former.

6. מָלֵא גֵוִיּוֹת, *He has filled with dead bodies, namely, the earth*, אֲרָצָא, as the Chald. has supplied, or *them, the nations*, as Hupfeld has supplied the ellipsis. By some persons, however, this verb is taken intransitively; thus Schnurrer considers the expression equivalent to יִהְיֶה כָּל-גֵּוִי מָלֵא גֵוִיּוֹת, *every nation will be full of dead bodies*. מָדַח רָאשׁ, *He has smitten*

*the head.* Luther takes ראש to be Antichrist; others, with more probability, believe it to denote Satan. But the objection to this sense lies in the words which immediately follow, על־אֶרֶץ רַבָּה, *over much land*. It has been well observed by Rosenmüller, that in those passages where the particle על is found to follow the noun ראש, the particle depends upon the verb נָתַן understood; and that the meaning is, *He hath smitten the head (appointed) over much land*. But although Satan is called in the New Testament, *the god of this world*, 2 Cor. iv. 4; *the prince of this world*, John xii. 31; yet it cannot be affirmed of him that he *has been appointed* lord over much land, or over the whole world, giving to the phrase the most extended signification. We therefore conclude that ראש expresses the appointed head, or prince of a large district, or it may be taken collectively; and so the phrase may be understood as *princes of extensive lands or territories*. In this collective sense we find the word in Ps. lxxviii. 22, "God will surely smite the head of His enemies, and the hairy scalp of such an one as goeth on still in his trespasses:" see also Hab. iii. 14. We therefore regard this verse as representing Christ, under the figure of a warrior, conquering the nations of the earth, and bringing them into subjection. This is agreeable to the statements contained in the 2nd Psalm, and also to the awful description of Christ in Rev. xix. 11 and following verses, where He is spoken of as the *faithful and true, making war*, that *His eyes were as a flame of fire*, that *He was clothed with a vesture dipped in blood*, that *out of His mouth goeth forth a sharp sword*, that *with it He shall smite the nations*, and that *He shall rule them with a rod of iron*.

7. מִנַּחַל בְּהָרָדָּה יִשְׁתֶּה, *from the brook He shall drink in the way*; not that He shall drink from the brook which is in the way. The accents show that the first two words are not to be thus connected together. See also a parallel passage in Ps. cii. 24. Some persons suppose that drinking of the waters of affliction is here meant. See Bishop Horne's note on this verse.

But this does not comport with the general tenour of the Psalm ; for it is evident that throughout the King is described as triumphant, and highly exalted. I understand the Psalmist in this passage to say, that the King having vanquished his enemies, pursues, as is the practice of conquerors, those who remain of the hostile army, and who are fleeing from the presence of the victors ; and in order to keep up his strength till he has fully accomplished his purpose, he quenches his thirst from the brook, as occasion may require. This figure, drawn from the custom of an earthly warrior, may not, it is true, be strictly applicable to Christ, who is seated at the right hand of Jehovah, and whose work of evangelizing the world is to be performed through His appointed ministers. But these ministers, whose arduous duty it is to carry on a perpetual warfare against the world, the flesh, and the devil, will have frequent need to drink from the brook, i. e. to drink of the waters of Divine grace, to preserve them from lassitude and exhaustion in their holy contests.

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## PSALM CXI.

THE Psalmist here praises the Lord for His great works which He had done for His people, and which exhibit His honour, majesty, and righteousness. The 6th verse alludes to the inheritance of Canaan by the Israelites, and the 9th probably to their deliverance from Egypt. The Psalm is alphabetical, each hemistich commencing with that letter whose numerical place in the alphabet corresponds with that of the hemistich in the Psalm. Unlike the 25th and some other Psalms of this class, the alphabet is entire. The circumstance of every hemistich, rather

than every verse or every two verses being in alphabetical order, is an evidence in favour of the truth of the theory of parallelism. It is quite necessary to break up this and the next Psalm into hemistichs or parallels, otherwise the alphabetic order would be altogether without meaning. We also find a due correspondence in every pair of lines, except in the last six, which are classed in triplets. The words *הַלְלוּ יְהוָה* begin the Psalm; but as it is written with respect to the order of the letters of the alphabet, it is evident that these words can form no part of the text, and that consequently they are to be regarded as the title or heading, to indicate the object which the inspired writer had in view, viz. to compose a *hymn of praise to Jehovah*.

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1. *בְּסֹד יִשְׂרָאֵל*. In the assembly of the upright, i. e. in the congregation of Israel. The Israelites are here called *the upright* by way of contrast to the heathen, who, being without God, cannot properly be designated by such a term as *יִשְׂרָאֵל*. So Kimchi says of *יִשְׂרָאֵל*, viz. *וְהוּא יִשְׂרָאֵל*, and they are Israel. He also proposes to repeat *יִשְׂרָאֵל* after *עֲדָה*. Aben Ezra and others think that *עֲדָה* is put in opposition to *סֹד*, which denotes a more secret assembly; and so the verse, they say, means in substance as follows: "I will praise the Lord with all my heart, both privately and publicly." This, however, I think can scarcely be the sense; it is more likely that *סֹד* is here employed to express a congregation of Israelites; because the rest of the world was excluded from such assembly, and so far it partook of the character of *private*, or *secret*. This is the view taken by Luther, whose paraphrase of this verse is as follows: "I thank the Lord here in this public assembly, where we

(Israelites) meet one another as in private counsel, and where no heathen nor strangers can be present."

2. Aben Ezra thinks that this verse is the beginning of the praise indicated in the preceding, and therefore understands the word **לֹא־מֵרָשָׁא** before the adj. **נִדְרָשִׁים**. The participle **דִּרְשָׁה**, from **דָּרַשׁ**, *to seek, to investigate*, is used also for *meditating, or studying*; hence we have **בֵּית מִדְרָשָׁא** for *a school*, and so in Arab. **مدرسة** signifies *a school, a college*. The term, then, applied as here, to the great works of the Lord, denotes, *are studied, or meditated on*. We apprehend that **הַפְצִיָּה** cannot be the plu. of the adj. **הַפֵּץ**, for then the const. state should be as we find in Ps. xl. 15, viz. **הַפְצֵי**. It is probable that the root is the noun **הַפֵּץ**, *a wish, or desire*. According to this sense of the word this hemistich may be translated; "*meditated on after all their desires*" (**לְכָל הַפְצִיָּה**), i. e. *as much as they desire*. This rendering is supported by Delitzsch.

3. **הוֹד וְנֹר**, *glory and splendour are His work*, i. e. all the works which He hath done are glorious and splendid. See Ges. under **הוֹד**.

4. **וְזָכַר עֲשָׂה**, He hath made a memorial for Himself in His wonderful works. **זָכַר** is the same as **זָכַרְוֹן** in Numb. xvii. 5. So the LXX., in Deut. xxv. 19, render **זָכַר** by *ὑπομα*. Accordingly **זָכַר עֲשָׂה** may signify *He hath made Himself a name*, or a memorial, i. e. His wonderful works will exist as a memorial of His name.

5. **מִטְרָף**. This word is usually translated *prey*, and the passage is thought by some to refer to the spoiling of the Egyptians by the Israelites, mentioned in Ex. xii. 36. It is, however, more probable that **מִטְרָף** signifies here *food*, and that allusion is made to the manna with which the children of Israel were fed in the wilderness: see Prov. xxxi. 15; Mal. iii. 10.

6. **כֹּחַ מַעֲשָׂיו**, *the strength of His works*. We have a similar construction in Ps. l. 2, **מִכְלֵל־יָפִי**, *perfection of beauty*. Hupfeld has *the might of His works*. **הִגִּיד**, *He hath declared*, i. e. hath made manifest, or demonstrated the power of His works in the



manner expressed in the next hemistich, viz. by giving to the Israelites the inheritance of the heathen. So Stephanus, *virtutem operum suorum patefecit, quum dedit illis hæreditatem gentium*. לָתֵת, in giving, or when He gave. So Delitzsch and Hengstenberg have rendered it.

7. אֱמֶת וּמִשְׁפָּט, *truth and judgment*. These are the characteristics of God's works, and were exhibited especially in driving out the Canaanites from their country, and giving it to the people of Israel. That work of Jehovah was marked by אֱמֶת, *truth*; for it was a true and faithful fulfilment of the promise made to Abraham, and it was marked by מִשְׁפָּט, *judgment*, which He executed on those heathen for their great impiety. כָּל פְּקֻדָּיו, *all His statutes*. The root is פָּקַד. In Chald. it means *to command*. See Buxtorf's Lex. נֶאֱמָנִים, *sure, or faithful*, i. e. God's *statutes* are certain of being executed. Whatsoever threats or promises He makes, they are sure to be executed. See Ps. xix. 9.

8. In this verse the first hemistich points to *the statutes* פְּקֻדִים, and the second to *the works* מַעֲשִׂים; for the phrase עָשָׂה בְּאֵמֶת וְיִשָּׁר will refer more naturally to the latter than to the former of these nouns. Hence we may translate, *these are established &c., those are done &c.*

9. פָּדָת, *redemption*, i. e. freedom from Egyptian bondage. צִוָּה לְעֹלָם בְּרִיתוֹ, *He hath commanded His covenant for ever*, i. e. He hath made a covenant with His people which shall endure for ever. "Mandare (צִוָּה), h. e. i. q. facere, sicut mandare benedictionem, est curare eam et præstare, Ps. xlii. 9; cxxxiii. 3; Deut. xxviii. 8." Rosenmüller. The last words of the verse may be an allusion to the awful manner in which God revealed Himself at Sinai.

10. יִרְאֵת. This word may signify the first in time, and so it may denote the foundation of anything; hence the meaning of the Psalmist here is, that the foundation of all wisdom is the fear of the Lord. But יִרְאֵת has also the sense of being *first in dignity*, as well as in order of time; thus, יִרְאֵת חֲכָמָה.

*wisdom is the chief thing*, Prov. iv. 7. Here it may be understood in the same manner, i. e. the fear of the Lord is the chief of wisdom. In this way it is taken by Ges.; but the former rendering is, I think, preferable. עֹשֵׂיהֶם, *those doing them*. The pronom. affix refers to the noun עֲשֵׂה in the 7th verse; for there is no other nearer the affix with which it agrees in gender and number; and such an antecedent is suitable to the sense. תְּהִלָּתוֹ, *his praise*. The ה' alludes to each of those mentioned in the preceding phrase as doing the commandments: "He that doeth a righteous work, and keepeth the law and commandments, his praise shall be in the mouths of men for many generations." Kimchi. This view is supported by the antecedent to the affix in Ps. cxii. 3. Olshausen and others refer the affix ה' to הִדְוָה.

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### PSALM CXII.

In this Psalm is described the blessedness of the man who feareth the Lord. This blessedness consists in a delight in God's commandments, in the prosperity of his seed, in the abundance of his house, in comfort in trouble, in his good deeds, honourable memory, and his fearlessness of any evil report. The last verse announces in forcible language the envy of the wicked on witnessing this eminently happy condition of the righteous. For all these reasons the Psalm is entitled הִלְלֵי יְהוָה. It is alphabetical in its stanzas, and the arrangement in every respect is the same as that of the 111th.

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1. Before אֲנִי understand the pronoun אָשֶׁר. See the beginning of the 1st Psalm.

2. "His seed shall be *mighty*" (גִּבּוֹר). His posterity shall enjoy the Divine favour. This is a law of God's government, and is consistent with that other law by which He visits the sins of the fathers upon the children unto the third and fourth generations.

3. צִדְקָתוֹ, *his righteousness, or justice*. The same expression we had in Ps. cxi. 3, applied to God; but here it is applied to the pious man. When the term is employed with respect to him, it may denote an earnest desire on his part to live conformably to the Divine will, so that nothing of a tortuous or scandalous character may be found in his thoughts or actions, and that righteousness may be stamped on his works. It is called *eternal*, says Geier, "quippe pius non ad horas aliquot aut dies eidem dat operam, sed quamdiu modo hic vivit, imo post vitam etiam hanc caducam non dispereunt vel justitiæ studia, vel recte factorum præmia."

4. The first hemistich is figurative. *Trouble* is represented by חֹשֶׁךְ, *darkness*, and *health, or prosperity*, by אֹר, *light*. A pious man shall be found to enjoy prosperity, even when troubles come upon the rest of the world. In such a period of general darkness there shall spring up a light to the upright, viz. Jehovah himself, who is *gracious and merciful and just*.

5. "טוֹב, here not in a moral sense *good*, but rather in a physical sense *fortunate, happy*, as in Is. iii. 10; Jer. xlv. 17. It is not necessary, however, to make it a noun, as Kimchi does (as in xxv. 13). The expression 'טוֹב is exactly equivalent to 'אֲשֶׁר, ver. 1." Hupfeld. מְלִיץ, *lendeth*, to those who are oppressed with poverty. יְבַלְלֵנִי, *he will maintain his cause in judgment*, so that he cannot be convicted of iniquity or wickedness.

6. לֹא יִמוּט, *he shall never be moved from his present happy and blessed position*. See Ps. xxi. 8; xxx. 7; xlv. 6, &c.

7. He will not be afraid of any evil report, **מִשְׁמוּעָה רָעָה**. The good man will not be alarmed by any report of danger, whilst the dishonest man, conscious of his wickedness, is always in a state of fear. **לִבּוֹ וָגֵר**. His heart, confiding in the Lord, is fixed on this confidence, as on a rock from which it cannot be moved.

9. **פָּזַר נָתַן**, *he hath scattered, he hath given*. The righteous man scattereth his money and giveth to the poor, i.e. says Kimchi, "He scattereth that which he giveth to this man and to that man of all the poor who are before him, and whom he knows."

10. **וְנֶמֶס**. Root **נָמַס**. "**נֶמֶס** is the pausal form, as Ex. xvi. 21, of **נָמַס**. Usually the pausal form for Tsere is Pathach; here we have Kametz probably as lengthened from the form **נֶמֶס**, as in the plu. **נֶמֶסִּי**. Compare also the suffixes **ֶמֶ** and **ֶמֶ** instead of **ֶמֶ**, cxviii. 10." Hupfeld.

## PSALM CXIII.

THIS Psalm commences with an exhortation to praise God for reasons which are afterwards assigned, viz. on account of His exaltation, and because of His condescending to oversee and direct the affairs of men; but especially on account of the mercies which He vouchsafes to the poor and miserable, many of whom, although they are destitute of this world's goods, are rich in faith, and become distinguished as examples of virtue and godliness. The title of the Psalm is **הַלֵּלִי**. This Psalm was used in the service for the feast of the Passover.

1. עֲבָדֵי יְהוָה, *servants of Jehovah*. They are the righteous, Ps. cxi. 1, *who fear Jehovah* (ver. 5), *His people* (ver. 6). See cxxv. 1.

2. שֵׁם יְהוָה, *the name of Jehovah*, i. e. the character of Jehovah as it is developed in the Old Testament. The people of God have the privilege of knowing whom they worship; the acts of God, as recorded in revelation, give such a definiteness to the Divine character and attributes, that they cannot be mistaken.

5, 6. הַמִּנְבִּיחַ לְשֹׁבֵת. The Yud, or long Chirik at the end of the first word "is the vowel found with the first of two nouns in a state of construction, whether masc., as Deut. xxxiii. 16; Zech. xi. 17; or fem., as Gen. xxxi. 39; Ps. cx. 4; Is. i. 21. It is found also, when the stat. construct. is resolved, by a prep. prefixed to the second noun; as Gen. xlix. 11; Ex. xv. 6; Obad. 3; Hos. x. 11; Lam. i. 1; Ps. cxxiii. 1, and in the K'thibh, Jer. xxii. 23, li. 13; Ezek. xxvii. 3. It occurs also where a word intervenes between the two, which stand in a genetival relation; as Ps. ci. 5; Is. xxii. 16; Mic. vii. 14." Delitzsch. See Ew. Lehrbuch, § 211 b. The expression literally signifies, *who maketh high to dwell*, i. e. as our translators have rendered it, *who dwelleth on high*. The participle מִנְבִּיחַ has an adverbial force in its connection with שֹׁבֵת. Cocceius has: "qui altissimam sedem occupavit."

7. אֲשַׁפֵּת. Besides this verse, אֲשַׁפֵּת is met with in Neh. ii. 13; iii. 14; xii. 31. Rabbi Nathan derives it from אָשַׁף. In Mendelssohn's Beor it is considered to be sing., and the plu. אֲשַׁפְּתוֹת. He observes וְהוּא כָּפַל עֵינָי שֶׁל עֹפֶר, *and it is a duplication of the meaning of עֹפֶר*. Kimchi in his מכלול has also taken this word as sing., Ges. in his Thesaurus adopts the same view. His explanation of it under שֹׁפֵת is full, and worthy of attention. אֲשַׁפְּתוֹת occurs in Lam. iv. 5. A parallel passage to this is found in 1 Sam. ii. 8, which is a part of the song of thanksgiving to God for the birth of Samuel.

9. עֲקֵרֶת הַבַּיִת, *the barren woman of the house*, which Rashi

considers equivalent to העקרה שבבית, *the barren woman who is in the house*. This I apprehend is right. The sense of the verse is that the woman, who had been living at home childless, this woman of the house, He now maketh to dwell a joyful mother of children. As this passage follows immediately after verses 7, 8, which are almost identical with 1 Sam. ii. 8, there can be no doubt that we have here an allusion to Hannah.

## PSALM CXIV.

THIS Psalm celebrates the exodus from Egypt of the people of Israel, and refers in terms of joy to the many wonderful works which on that occasion were wrought for their sakes. It was one of the Psalms used by the Jews in their service of the feast of the Passover, and is appointed by our Church to be read on Easter Day.

1. לֵעַן, *barbarous*. The word is frequently found in this sense in Rabbinical works, and is so understood by the Chaldee paraphrast, who has בִּרְבִּי'א, and by the LXX. who have βαρβάρων. The root of these terms is probably the Hebrew בַּר, *out*, or *without*, and so it signifies to a Jew any man of another nation. Rabbi Nathan, in his Concordance, says that לֵעַן signifies וְדִבּוּר בְּלִשָּׁן אַחֶרֶת, *what is spoken in another language*. Campensis explains עַם לֵעַן, by *populus alterius, quam qua ipsi loquerentur, linguis*. It is not met with elsewhere in the Old Testament.

2. יְהִיָּתָהּ יְהִיָּהּ. יְהִיָּתָהּ is marked as fem. in יְהִיָּתָהּ. Hupfeld observes, the personification of communities as fem.

is frequent. Judah represents here the whole people of Israel, as Joseph does in Ps. lxxxi. 6. The reason assigned by Kimchi for this use of יְהוּדָה here is, that at the time of the departure from Egypt, Judah was considered the head or chief of the tribes: see Gen. xlix. 8—10. This, however, is mere conjecture. If it be necessary to assign reasons for the distinction here conferred on this tribe, I should mention as one, that from it the Messiah was to spring. לְקָדְשׁוֹ, *for His sanctuary*, i. e. the people were separated by God from all other nations, and consecrated as it were to Him for the sake of accomplishing certain sacred objects. This is agreeable to Ex. xix. 6, where Jehovah says to the Israelites through Moses: "Ye shall be unto me a kingdom of priests, and an holy nation." The affix ךְ is without an antecedent, but it evidently refers to God, who if not mentioned is still always present to the minds of the pious. מְבַשְׂלֵיחוֹתָיו, *His dominions*. "The plur. implies that no other people enjoyed such a preference." Hengst.

3. הַיָּם רָאָה, *the sea saw*. The Red sea saw Jehovah present to His people, and fled בָּיַס, in terror; i. e. it was divided into two parts so as to give a free passage to the Israelites. הִיָּדְרֵן וְנָהָה. See Josh. iii. 3—16.

4. הַהָרִים, *the mountains*, viz. Sinai and Horeb, neighbouring mountains. The verse alludes to the occurrences when Jehovah gave the law. רָקַדָּה, *leaped*. Ex. xix. 18, "and the whole mount quaked greatly."

5. הַיָּם, *O Sea*. The art. הֶ here and to following nouns indicates the voc. See Hurwitz's Heb. Gram., part ii. p. 180, ed. 1831. A like apostrophe to inanimate things may be seen in Dent. xxxii. 1.

7. וְהָיָה. Kimchi says that this verb is the inf. He fails, however, in his explanation of the Yud at the end of וְהָיָה; indeed to say that it is the infin. is a mistake. It suits better with the poetic character of the Psalm and the context, to regard it as the imper. וְהָיָה, *thou earth*, the whole earth with the sea, river, and mountains, before addressed.

8. **הַהוֹפֵּךְ**. The final Chirik is used here as the old form of the stat. const. (see cxiii. 5. 6. note). We would translate **הַהוֹפֵּךְ**, *who is the turner of*. A part. is sometimes employed as a noun. See Kalisch's Heb. Gram. part i. p. 301.

## PSALM CXV.

THIS Psalm is appended to the preceding in all the ancient versions except the Chaldee; indeed, this connection is found in some MSS. collated by Kennicott and De Rossi. There is, however, a distinct change of subject at the first verse, which indicates that this Psalm should be independent of the former. Here we have a contrast between the true God and the idols of the heathen; between the power of the former, and the helplessness of the latter; and this is followed by an earnest injunction to the different classes of the Jewish people to put their confidence in the one God. There is considerable artifice apparent in the construction of the 9th and six following verses. In the first three the Psalmist exhorts Israel, the house of Aaron, and "those that fear the Lord," to trust in the Lord; and in the next four it is stated that the Lord hath been mindful of these several parties, and will bless them. It is probable that there was a change of voices at v. 9, and that verses 9, 10, 11, were intended to be sung in the temple by one part of the choir, and verses 12, 13, 14, 15, by another.



1. The Psalmist desires that any help which God may vouchsafe, or has vouchsafed, to His people in their struggles with the heathen nations, may be understood as bestowed, not on account of any supposed merit in the parties receiving this help, for as to themselves they deserve nothing; but on account of the Divine attributes of mercy and truth. The repetition of *לֹא לָנוּ* is emphatic.

2. *לָמָּה יֹאמְרוּ הַגּוֹיִם*, *why should the nations say?* i. e. say sarcastically, or blasphemously. When the heathen see us in trouble, they tell us that our God is unable or unwilling to deliver us; therefore they use such language as the above. In 1 Kings xviii. 27, Elijah said mockingly to the priests of Baal: "cry aloud, for he is a god; either he is talking or he is pursuing" &c.

3. The Psalmist commences here the contrast between the God of the Israelites and the gods of the nations. *Our God*, says he, *is in heaven*, *אֱלֹהֵינוּ בַּשָּׁמַיִם*; as much as to say that yours are not. The verse may be also regarded as a response to the question of the heathen, *where is now their God?* *כֹּל וְנֹר'*, *He doeth whatsoever He pleaseth*. It is not from defect of power, but by His will, that we are sometimes afflicted; the object is to punish us for our sins. The præter. of the verbs is here employed, incontrovertible propositions being usually expressed in this tense.

4. In this and following verses we have a description of those images which were made objects of worship. The groundwork of this description is found in Deut. iv. 28: "And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." The statement of details, as they may be called, both there and here, is made for the purpose of exhibiting the great folly of those men who put their trust in them.

7. *יָדֵיהֶם*, *their hands*. This word, according to Mendelssohn, is equivalent to *לָהֶם יָדִים*, which is the construction we have in the two previous verses. But according to Hupfeld, they are

“nominatives absolute, followed by Vau, as introducing the Apodosis.” He refers to Gen. xxii. 24; Prov. xxiii. 24; and Job xxxvi. 26 for a similar construction. *לֹא יִדְבְּנוּ*, *they mutter not*; *וְלֹא יִדְבְּנוּ כַּיּוֹנָה אוֹ עוֹף אֲדָמָה*, *and they mutter not as a dove or another bird*. Aben Ezra. It is also the opinion of Kimchi, that the chirping of a bird (which comes from the throat) is the sound indicated by this verb.

9. The Psalmist having finished his description of the heathen gods, their makers and their worshippers, turns again to the Israelites, and exhorts them to place their trust in the Lord, a fit opportunity for such exhortation, after having spoken so impressively on the foolishness of idolatry, with the object, no doubt, of extinguishing any latent tendency which might exist in the minds of the people of God towards so senseless a service. *עֲזָרָם וְנִשְׁעָם*, *He is their help and their shield*. This seems a general sentence, having no particular connection with the context, and in which we observe an enallage of person.

10. *בֵּית אַהֲרֹן*, *house of Aaron*, i. e. the priests and Levites. “Aharon ob dignitatem pontificalem pro tota ponitur gente Levitica, cultui divino præ reliquis tribubus consecrata.” Geier. The verb *בִּטְחוּ* is plural, *בֵּית* being a collective noun. *עֲזָרָם וְנִשְׁעָם*. Here again, and in the latter member of the next verse, the general sentence mentioned in the last note is repeated.

11. *יִרְאֵי יְהוָה*, *ye that fear Jehovah*. Here are included all those who are real and true worshippers of Jehovah, whatsoever may be the nation to which they belong. Rashi says *אלוה הנרים*, *these are the proselytes*.

12. *יְהוָה זָכְרָנוּ*, *Jehovah hath remembered us*, i. e. He is conscious of our prayers; He hath not forgotten our requests; on the contrary, He hath borne them in mind, and hath responded by vouchsafing His blessing to us. This verse and the following may be regarded as a kind of oracular response taken up by some fresh portion of the choir; the

response addressed as it were to those who sung the previous part. **יְבָרֵךְ**, *He will bless*. The first member is: *Jehovah hath remembered us, He will bless*, viz. the three parties who were before addressed.

13. **וְהַקְטָנִים עִם הַגְּדֹלִים**, *the little with the great*, i. e. persons of every age and condition.

14. **יִקְיָא**, *giveth increase*. See Deut. i. 11. **עֲלֵיכֶם**, *to you*. The repetition of this word is similar to what we have in Psalm xciv. 23, and indicates emphasis.

17. The argument of the Psalmist in this verse seems to be as follows: since praise to God is desired on earth as well as in heaven, it is necessary that the people who worship Him should not be destroyed by their enemies; otherwise, who is there to sing a hymn of praise or thanksgiving to Him? *The dead praise not the Lord, neither any that go down into silence.*

## PSALM CXVI.

THIS Psalm is one of thanksgiving to the Lord for some signal deliverance from danger; and this thanksgiving is accompanied with resolutions of stricter obedience to the Divine law, and of more implicit trust in God's providence. It would appear, from the 3rd verse, that the circumstances which furnished occasion for the writing of this Psalm were such as exposed the author to great peril; but yet they were such as the aids of religion enabled him to meet. The man whose heart and affections are deeply imbued with love to God, and who possesses a sincere conviction of the importance of holy truth,

will never exhibit those Divine principles by which he is actuated with greater advantage than when he is exposed to the test of severe affliction. Such was the case with the Psalmist when he *found trouble and sorrow*; for instead of sinking into despair, or rebelling against all which he had been accustomed to cherish as sacred, he immediately called on the name of the Lord, and thus demonstrated his full belief in the Divine power and goodness.

Hammond is of opinion that it might be composed by David upon his delivery from the rebellion of Absalom; but De Wette, with much more reason, assigns to it a later period, and refers to the Aramaisms in vv. 7, 12, 19, as evidence that it could not have belonged to an age of pure Hebrew.

1. אֶהְבֵּתִי . Ges. in his Thes. has given to the verb אֶהְבֵּתִי here the sense of *optavit* or *cupivit*. His translation of this passage is, *valde cupio ut Deus exaudiat vocem meam*. So Mendelssohn observes that *the verb אֶהְבֵּתִי is with respect to desire in any matter, פֶּעַל אֶהְבֵּתִי עַל-הַחֹפֶץ בְּדַבָּר מֵה*. Such sense seems agreeable to the context in this place. אֶת־קוֹלִי תִּתְּנוּנִי , *my voice, my supplications; my supplicating voice*, as some understand. Others, *my voice in my supplications*, supposing the prefix ב to be understood before the second noun. Others, again, consider the ellipsis to be Vau before this noun, and so translate *my voice and my supplications*; and lastly, there are those who think that the Yud at the end of the first noun is paragogic. The first rendering is good sense, and being strictly literal ought to be preferred. So Zunz has *meine Stimme, mein Flehen*.

2. בִּי־דָוָה וְנִי , *because He hath inclined &c.* וְנִי , *therefore*

in my days, or during my days, &c. The second hemistich states a determination to call upon God, and this determination is made in consequence of God's inclining *His ear*, as expressed in the first. וְיִבְיֶכֶי, *therefore in my days*, i. e. therefore as long as I live, 2 Kings xx. 19. So Luther has translated it, *mein Leben lang*. אֶקְרָא, *I will call*. The word אֱלֹהִים is understood.

3. תָּבִיל. The root is תָּבַל, *to bind*, and in the Piel conj. *to bring forth with pain*. Ges. in his Thesaurus, under תָּבַל, says: "Pi. i. q. Kal, No. 1. *torsit, inde cum tormentis et doloribus enixa est.*" תָּבִיל consequently may mean *pains*, or *cables of*. It would seem from the verb to which it is a subject, that the latter is the more suitable sense, whilst the parallelism is in favour of the former. The former, however, is here contained in the latter, for the expression מֵתָבִיל alludes to the custom of binding the victims for slaughter, or malefactors when taken to the place of execution; which binding was productive of pain. מֵצַר, plu. of מֵצָר; Ps. cxviii. 5.

4. אֲנַח stands for אָנַח here, v. 16, and according to Ges., in four other places. Delitzsch says that in beseeching, it is accented *Milra*, and in asking questions, *Milel*.

5. This and the verse immediately following express this argument of the Psalmist: "From my own experience I can prove the truth of my statement, that God is merciful and just, and that He hears the prayers of the afflicted, and suffers not the innocent to be oppressed with impunity." See the second hemistich of Ps. cxii. 4.

6. פְּתָאִים, *the simple*. The LXX. have νήπια, and the Vulg. *parvulos*, supposing the word in the original to express a class of persons who are altogether helpless themselves, by reason of their inexperience of the world, and are, consequently, entirely dependent on the aid and protection of God, as little children are on the guardianship of their parents. I prefer however taking פְּתָאִים, *simple*, people who are free from hypocrisy, and guile. יְדֹשִׁיעַ. For this form with ה, see xlv. 18.

7. On the form of the fem. affix יָכִי in this verse, see note to Ps. ciii. 3, on affixes יָכִי and יָכִי. He speaks to his soul; he desires to turn away his thoughts from those cares with which they had been occupied, and with which his soul had been oppressed, and to fix them on God as his rest, seeing that He is so gracious and good. גָּמַל, *hath done well to thee*, in answer to prayer.

8. מָדַדְתִּי, *from stumbling*. See Ps. lvi. 14.

9. The Psalmist proceeds to say, that, thus secure in God, he was resolved to serve Him in this life. בְּאַרְצוֹת הַחַיִּים, *in the lands of the living*, i. e. in the places of abode during the present life. אֲרָצוֹת the plu. for the sing., i. e. *the lands* of the living, for *the land* of the living, i. e. the earth, as in Ps. xxvii. 13; lii. 7. In Ps. lvi. 14 are nearly the same words, except that there is אֶרֶץ for אֲרָצוֹת.

10. הֶאֱמַנְתִּי, *I believed*, viz. in Jehovah. I have never ceased to place confidence in Him; even now, כִּי־אֶדְבָּר, *when I must speak*; I believed even at the time I spake the following: I was greatly afflicted. The LXX. have translated כִּי by δὲ, which is followed by St. Paul in 2 Cor. iv. 13, where this passage is quoted. On this verse, according to the latter rendering, Calvin has the following comment: "Unde colligitur utilis doctrina, fidem non posse in cordibus mortuam latere quin emergat. Spiritus enim sacro vinculo fidem cordis hic copulat cum externa confessione, quæ autem Deus conjunxit, homo ne separet."

11. בִּדְפוֹי, *in my trepidation*. "Verbum דָּפוֹי est ex anxietate festinare, trepidare, uti constat ex 2 Sam. iv. 4." Geier. כִּי־נָב, *deceitful*. If any one put confidence in man, he will be deceived.

12. תִּבְמָלְוֹדִי, a rare Chaldaizing form of the pronom. affix.

13. כּוֹס־יִשְׁעוֹת אֶשָּׂא, *I will take the cup of salvation*. This verse and the following contain an answer to the question in the preceding one, מִדֹּד־אֶשְׂיב וְנָר. The cup of salvation is thought to allude to the eucharistic offering; so Mendelssohn observes that it is *the cup of blessing, full of wine, used in the eucharistic*

*sacrifice.* Some persons, however, deny that there is any allusion to the sacrifice, as Hengstenberg, who observes, "Dieser Kelch ist eine blosse Fiction." It is true, in the institution of the feast of the passover, there is nothing said of the cup; yet we know from Matth. xxvi. 29; 30, that the cup of wine to drink and the singing of a hymn were parts of the celebration. From Jewish tradition we also learn that such was the ancient practice. See Lightfoot's *Horæ Hebraicæ* on Matth. xxvi. Assuming that the cup was introduced at the time this Psalm was written, we may have in this passage such an allusion. If not, the expression is figurative, and means, "I will publicly and solemnly give thanks to God."

14. נִדְרֵי, *my vows*, i.e. whatever I promised when in trouble, whether offerings, or any other religious services, these will I perform in the presence of all the people. The הָ of נִגְדָה is paragogic, *for elegance of speech*, says Mendelssohn, לְצִדּוֹת הַמִּבְטָא. This verse is repeated in the 18th.

15. יָקָר, *precious*, viz. is the death of His saints. This is indeed the same as saying *the life of His saints is precious*. God values so highly the life of His servants that He will not readily grant their death, although it may be most ardently sought by the wicked.

16. אָנֹה, *I pray Thee*. This is a particle of entreaty. See v. 4. לְמוֹסְרִי, *my bonds*. This preposition, instead of the accus. of the verb, is an Aramaic construction.

## PSALM CXVII.

THIS Psalm is an exhortation to all people to praise God. It was probably a temple Psalm, which might have been sung either at the beginning or end of divine service. It might also, as is observed by

Knapp, be sung after other Psalms. In many editions and MSS. collated by Kennicott and De Rossi it is connected with the following Psalm.

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1. The plu. **אֲנִי** is found only here. Earlier we have **אֲנִי**; Gen. xxv. 16; Numb. xxv. 15.
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## PSALM CXVIII.

THIS Psalm is entirely one of thanksgiving. It commences with a general exhortation to *Israel* to praise God; the same exhortation is then made to *the house of Aaron*; and afterwards to *all who fear the Lord*; so that we see here the same divisions of the people addressed, as we noticed in Psalm cxv., which would consequently lead us to infer that they are both the productions of the same author. With respect to this Psalm, it is the opinion of Hengstenberg, that it celebrates the return of the Jews from the Babylonish captivity, and the laying the foundation of the second Temple. He refers to Ezra iii. 11, where it is said: "And they (the priests and Levites) sang together by course in praising and giving thanks unto the Lord; because *He* is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." As this verse contains what



may be called the chorus of the first four verses and of the concluding verse of the Psalm, and further, because the whole Psalm is adapted to the occasion spoken of in the above passage, he believes it to have been that, which was then sung. "That it has a national reference," he remarks, "the first four verses place beyond doubt. The singular number, therefore, in the fifth and following verses can only point to the ideal person of the people, for verse 5 gives the ground for Israel praising the Lord; but this ground must be one which would confer happiness upon the people." The circumstances, without doubt, which furnished the occasion for this Psalm must have possessed a national interest, otherwise we could see no object in the exordium, nor in its concluding verses; and it must also have been intended to celebrate some event which afforded happiness to the whole community. The 22nd verse leads us to think that there is an allusion to the erection of a building, and that building could scarcely have been any other than the second Temple. It cannot, however, be decided whether this Psalm was composed, according to Hengstenberg, to be sung on the occasion of laying the foundation stone; or according to Delitzsch, on the completion and consecration of the second Temple. The verse referred to above points rather to the latter occasion. The construction of the Psalm bears evident marks that it was intended to be used for public service; but how the Psalm was divided and its parts distributed among the choir to be sung or chanted, writers are not agreed. The 22nd verse is

repeatedly cited in the New Testament with respect to Christ; and hence the early Fathers have interpreted the Psalm as referable to our Lord, the spiritual David.

1. דָּוִד וְגו'. It is the opinion of Mendelssohn that the first four verses were sung in the Temple as follows: "It seems," says he, "that the first four verses were sung by two companies of singers; the first verse all of them sung together, and afterwards they separated into two divisions. The first company said יִשְׁרָאֵל יֵאֱמָרָנָה, and the second answered חֲסִדֵי חֶסֶד; and so of the two following verses."

5. The Psalmist in this verse mentions the cause of these praises, viz. the great and signal deliverance that had been obtained from trouble through the gracious assistance of God. *I called upon the Lord, He answered me.* This assistance was bestowed in answer to prayer; a great encouragement to all who are bowed down by trouble or affliction, to present themselves at the throne of grace, and to supplicate the help of Him, who so freely afforded it to the Psalmist. "Too reluctant," says Luther, "is man, even in the hour of overwhelming distress, to call on God, and to cast on Him the multitude of his cares; he finds it easier to indulge the morbidness of his thoughts, and to resign himself to despair, than to fall upon his knees, to lift up his hands and eyes towards heaven, and to lay his necessities with weeping before the most High." עֲנֵנִי, *He answered me.* How the Psalmist was answered, appears by the next word בְּפִתְחוֹתַי, viz. by setting him in a wide place. The verb עָנָה is pregnant in its signification, as if equivalent to, *He answered and placed.* So Campensis has, *exaudivit et perduxit me.* Instances of such verbs we have previously met with, viz. in Ps. lxxiv. 7, 11, 15; lxxxix. 40. Delitzsch says that עֲנֵנִי is the ordinary vocalization, and not עָנֵנִי. Here it is in pause; but in 1 Sam. xxviii. 15, עָנֵנִי is found with the conj. accent

*Munach.* The accent in this place in Baer's ed. of the Psalms is *Rebia Mugrasch*.

6. יְהוָה לִי, *Jehovah is for me*, i. e. with me, on my side. So LXX., Κύριος ἐμὸς βοηθός, and Vulg., Dominus mihi adjutor; see Ps. lvi. 10, 12.

7. יְהוָה לִי וְנִי, *Jehovah is for me, among my helpers*, i. e. He is conspicuous among my supporters. So Ps. liv. 6, "the Lord is with them that uphold my soul," בְּסוּמְכִי נִפְשִׁי. See also Judg. xi. 35. אֶרְאֶה, *I shall look upon my enemies*; I shall look on them freely without any fear. The verb רָאָה is employed under the same circumstances in Ps. liv. 9: "Mine eye hath looked with pleasure (רָאִיתִּהוּ) on my enemies."

10. כָּל־גּוֹיִם, *all nations*. "Tanta adversus me hostium, qua corporalium, qua spiritualium qua terrestrium, qua infernalium turba, ac si totius mundi gentes me obsedissent." Geier. Origen says, Χρίστῳ μᾶλλον ἀπὸ πάντων ἐθνῶν πολεμουμένῳ ἀρμόζει ταῦτα λεγεῖν; "It better befits Christ to say these words, who was opposed by all nations." בְּשֵׁם יְהוָה, *in the name of the Lord*. The speaker goes forth in the name of the Lord, for His cause and with His strength. So 2 Sam. vi. 18, "David blessed the people in the name of the Lord." The particle כִּי is here placed before אֶמְלִיךָ. Delitzsch has translated it by *fürwahr*, which its place in the passage suggests, as its natural meaning. אֶמְלִיךָ. "The language of cutting; and it is fit that ל should be with Tsere, according to the custom of the affix of the future." Aben Ezra. As to the vocalization of this word, Bomberg, Baer &c. have אֶמְלִיךָ. As the verb is in pause, the Pathach is supposed to represent Tsere. However this may be, we have יִדְּרִי in Hab. ii. 17, another instance of Pathach as the pausal form of Tsere.

12. סָבִינִי כְּדִבְרֵי־מִן, *they surrounded me as bees*, i. e. they surrounded me with vehement feelings, with a burning desire for revenge. A similar comparison is found in Deut. i. 44. דִּעְכּוּ בְּאֵשׁ קוֹצִים. The verb, which has ordinarily the signification of *to extinguish*, is in this passage rendered in

all the old versions in the sense of *to burn*. Thus, the Chald. has <sup>לִקְרַח</sup>לִקְרַח; LXX. *ἐξεκάνθησαν*; Vulg. *exarserunt*; and so the others. There are two modes of accounting for these translations; one is by Capellus, who supposes that the reading in ancient times must have been <sup>לִקְרַח</sup>לִקְרַח, i. e. the **כ** has been changed into **ק**, and the **ר** into **ק**; and that these letters have been transposed. Now it is extremely improbable that any word should undergo such great changes from the carelessness of transcribers, or by any other means. The other mode consists in giving to the Pual conj. of this verb a sense opposite to that which it has in Kal, viz. that of *burning*. The main object of the metaphor, I apprehend, is to express the quick termination of the hostility of these men, however savage; that it would soon languish and die, as the fire of thorns, which although for a moment makes a great crackling, and rages violently as if it would quickly consume everything near, soon ceases, and nothing remains but the ashes. The Psalmist says *They are soon quenched, truly in the name of the Lord I will destroy them*. This is the better rendering, because that of *to burn* is not supported by a like usage of the verb in any other passage of the Old Testament.

13. <sup>וְהָרָה רָדִיתָנִי</sup>וְהָרָה רָדִיתָנִי, *Thou didst thrust sore at me*. Here is a change from the third pers. to the second, and from the plu. numb. to the sing. The speaker turns to his enemies and speaks to their leader, or to each of them distributively.

14. The vowel Kametz under the Resh of <sup>וְיִמְצָא</sup>וְיִמְצָא, shows that the pronominal affix Yud is understood. *Jehovah is my strength and my song*. Similar examples we have in other places.

15. The Psalmist says here, that not only he, but the pious generally, on witnessing those benefits which God had conferred on him, rejoiced in their tents, and offered up their heartfelt thanksgivings. The latter member of this and the following verse contain the words of those who rejoice.

16. <sup>וַיִּמְצָא</sup>וַיִּמְצָא, *exalted*, "is not an adj. or part. Kal, from the feigned root <sup>רָמַם</sup>רָמַם for <sup>רָם</sup>רָם, as is commonly supposed, but the

fem. palel; (not the perf. Pal.: because that in pause would be רִוְמָה, but part Pal., with the loss of הַ (as שָׁמַח, for מְשַׁחֵם עֵלַל, for מְעַלְל).” Hupfeld.

17. The faith of the Psalmist in the help of God to enable him to overcome the enemies who surrounded him, and threatened his destruction, is here expressed. *I shall not die, but live.* וְאֶסְפָּר וְנִי, and *I shall declare the works of Jah.*, i. e. those works by which He protects His people, I will ever be mindful of, and publish to all mankind.

18. וְלִמּוֹת וְנִי, but *he hath not given me over to death.* Here we have a ground of the Psalmist's rejoicing, that, although sorely afflicted, he was not given over to death.

19. שַׁעֲרֵי צֶדֶק, *gates of righteousness.* These are required by the Psalmist to be opened to him that he may enter the sanctuary, and offer his thanksgiving unto Jehovah. “The gates of the sanctuary were called the gates of righteousness; because there was the well of righteousness for Israel.” Hengstenberg.

22. We have here a figure employed, from which we learn that some one who was rejected by men, was afterwards exalted to the highest possible position. To any person, indeed, whose history accords with what is implied in the terms of the metaphor, this verse is applicable. There are interpreters, as Kimchi, who are of opinion that the stone represents Israel; which, although despised by all other people, was nevertheless the nation chosen by God. It would, however, be more in accordance with similar figures employed in Scripture, to compare the Israelitish nation not to a stone of a building, but to the building itself. But, although the metaphor may be adapted to the history of that nation, it is certain that a much more complete application of it may be found in our Lord: and so He Himself applies it in Matt. xxi. 42; and the passage is further cited for the same purpose in the Acts and the Epistles. The Jews rejected his mission, yet He succeeded in establishing His church, whilst He Himself, says Bishop Horne, “is the

main support of the edifice, and a centre of union between Jew and Gentile, the two parts of which it consisted; that this was the work of God, and the admiration of man." Some of the Jewish Rabbis themselves consider Messiah to be the subject of this passage. The comment of Rashi on Mic. v. 2, is, *Out of Bethlehem shall come משיח בן דוד, Messiah the son of David; as the Psalmist saith, the stone which the builders refused, &c.* Kimchi, at the commencement of his Commentary on this Psalm, observes: *יש אומרים כי על ימות המשיח נאמר, and there are those that say that it (this Psalm) is said of the days of the Messiah.*

24. *This is the day, which the Lord hath made*, i. e., the day on which this great work was accomplished, or the words may refer to a day set apart as a festal day, to celebrate the completion of the building of the second Temple.

25, 26. In these two verses we have the language of joy and exultation, which they used who spoke the latter member of the 24th. There is no doubt, that this is the passage from whence the joyful exclamation was taken, which was shouted by the multitude who accompanied our Lord on His journey to Jerusalem. Matt. xxi. 9. The word *Ὁσαυδὰ*, used by them, is a contraction of the two Hebrew terms *הוֹשִׁיעָה נָא הָבָא*, *who cometh*, viz. to the house of Jehovah.

27. *אֵל יְהוָה*. The logical copula is here understood. *The Lord is God, וַיֵּאָר לָנוּ, and He hath shone upon us*; an allusion to the priestly blessing; see Numb. vi. 25. *אֶסְרֵיהֶם*, *bind the sacrifice*. The word *חַל* is ordinarily used for *a festival*; but it sometimes denotes the sacrifice which was offered on such occasions; in Exod. xxiii. 18, we have *חַגִּי*, *my festival sacrifice*. Again, in Is. xxix. 1, we have *יִקְלְפוּ חַגִּים*, *they kill the sacrifices*. See also Amos v. 21; Mal. ii. 3. This sacrifice was *to be bound*, *אֶסְרֵי*, enjoins the Psalmist, even to the horns of the altar. The Chald. has rendered the whole passage as follows: "*Bind a lamb for the festival sacrifice with cords, until ye have sacrificed it and sprinkled the blood upon the*

horns of the altar." וַיִּסְרֹךְ is used here in a pregnant sense. The full sense of the passage is probably, *bind the victim with cords, sacrifice it, and sprinkle the blood upon the horns of the altar*, and then the sense would be the same as the Chald., which is doubtless the correct one; for as to binding the sacrifice to the horns of the altar (supposing וַיִּסְרֹךְ to be equivalent to וַיִּסְרֹךְ prefixed to וַיִּסְרֹךְ) after the animal was killed, we do not find any such custom in the Mosaic law. The LXX., preferring to take וַיִּסְרֹךְ as denoting a feast, have deviated from the Hebrew, and have *συστήσασθε ἑορτήν ἐν τοῖς πυλάουσιν*. The last word *πυλάουσιν* may have been intended by the LXX. to denote the *tabernacles*, which were made of boughs, and of which there was a feast once a year. The sense of this translation accords very well with what goes before; still it is not the one which the original text contains.

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### PSALM CXIX.

We find in this Psalm an encomium pronounced on the Divine law, with an exhortation to obey its ordinances. There are also scattered over all its parts many petitions to God, as well as the expression of various emotions of the soul, affording its readers the most ample instruction in all matters pertaining to religious experience. Whoever reads the Psalm with attention must observe in it one great characteristic, and that is, how decided are its statements that in keeping the commandments of God nothing can be done by human strength; but that it is He who must create the will for the performance of such duty. The Psalmist entreats the Lord to open his eyes that

he may behold the wondrous things of the law, to teach him His statutes, to remove from him the way of lying, to incline his heart unto His testimonies, and not to covetousness, to turn away his eyes from beholding vanity, and not to take the word of truth utterly out of his mouth. Each of these petitions shows how deeply impressed he was with his entire helplessness as regarded himself, and how completely dependent upon God he felt himself for any advancement he could hope to make in the knowledge of the truth. All his studies in the Divine law, all his aspirations after holiness of life, he was well assured, could never meet with any measure of success, except by the grace of God preventing and co-operating, implanting in him a right desire, and acting as an infallible guide, whereby alone he would be enabled to arrive at the proper sense of Holy Scripture, and to carry out correct principles of action in his daily walk before God and man.

There is scarcely any evidence to point to the individual who was the author of the Psalm. There is also a wide difference of opinion as to the time when it might have been composed; but the prevalent one among recent commentators is that its date should be fixed at a time soon after the return from the Babylonish captivity. The allusion to princes in v. 23, who in past time sat and spake against the Psalmist, may indicate that then he and his countrymen were under a foreign yoke. The Psalmist speaks of the law as his daily study; and therefore it is inferred by some that he must have lived after the



exile, when copies of the law had been multiplied, and so the law was more accessible to the people. Ps. i. 2 shows, however, that very little stress should be laid on such an argument. Hitzig has stated as his opinion that it might have been written by Jonathan, the High Priest, during the captivity, which ended with his death. See 1 Macc. xii. 48; xiii. 12, 19, 23. This is a very improbable view, and the reasons he has brought forward in support of it are very feeble. A peculiarity of this Psalm is its length, together with its formal arrangement. It consists of 176 verses, and is divided into twenty-two portions of 8 verses each. In the first portion each verse commences with the letter א; in the second each verse begins with the letter ב, and so on through the twenty-two portions; the verses in the last commencing with the letter ת. Kimchi, after mentioning the alphabetical order of the Psalm, proceeds to make the following statement: ובכל פסוק ופסוק יש דרך או תורה או עדות או פקודים או מצוה או אמירה או דבור או משפט או צדק או חוקים ואלה המלות הם דלקי כל הדרך. "And in every verse is (to be found) דרך, way, or תורה, law, or עדות, testimony, or פקודים, precepts, or מצוה, commandment, or אמירה, word, or דבור, speech, or משפט, judgment, or צדק, righteousness, or חוקים, decrees. And these words are (denote) the divisions of the whole law." Kimchi, however, is not quite correct, for the 122nd verse does not contain any one of these terms. In the 132nd verse, משפט occurs, but not in the sense of judgment. Hengst. says that דרך is found twenty-two times in the Psalm.

1. **קִרְךָ**. Kimchi has undertaken to give the particular sense and value of each of the terms above mentioned, of which **קִרְךָ** is one. Of this, he says that it is *the rule of the commandments* **תִּיקוֹן הַמִּצְוֹת**; as, *be holy, because God is holy; merciful, because He is merciful*. It seems that by *the rule of the commandments*, he means *the motive for keeping them*.

2. **נִצְרִי**. This word is rendered here by the LXX. *ἐξερευνησάμενος*, by the Vulg. *scrutantur*, and similarly in verses 34, 69, 115, 129. If this sense be implied in the idea of *keeping*, the literal signification of the Hebrew verb **נִצַּר**, they probably traced it as follows: *to keep is to watch, or take care of, to look diligently after*, as they who search for anything. To keep the statutes of God, watchfulness of one's self is requisite; and searching out the full design and requirements of the Divine laws is also essential for that class of persons who in this passage are denominated **נִצְרֵי עֲדוּתִי**. The noun **עֲדוּה**, says Kimchi, signifies *a testimony and commemoration*, as the sabbath, feasts, phylacteries, &c.

3. Before the particle **לֹא**, the pronoun **אֲשֶׁר** is understood.

4. **בְּאֵזֶר**, *exceedingly*, i. e. with great diligence. This is evident from the general tenour of the verse, in which is a command to keep God's precepts, to render a strict and ready obedience to them, and not that partial attention which indolent and indifferent multitudes are wont to believe is sufficient.

5. **אֲחִלִּי**. This particle occurs here, and in 2 Kings v. 3, only. Kimchi says, **מִעֲנֵן יִדְחַל מִשָּׁה וְהָאֵלֶּף נִסְפֶּת**, "it is of the meaning, *and Moses prayed*, and the Aleph is paragogic." So also Rabbi Nathan in his Concordance. "**אֲחִלִּי** (whence **אֲחִלִּי**, 2 Kings v. 3) compounded of **אֲחַל** and **לִי** (**לִי**)=O si." Delitzsch. J. D. Michaelis in the supplement to his Lexicon, has given a less probable derivative of the term, by referring it to the Arabic **سَاحِ** *suavis, dulcis fuit*.

6. **אִנִּי**, *then*. The sense of this verse and the preceding is as follows: "When my ways are established for keeping Thy

statutes, then I can look upon all Thy commandments without being ashamed. This is the fruit of a constant observance of Thy laws, that I shall not incur any shame or confusion, such as they experience who are prone to neglect their duty, in consequence of being led astray by the enticements of the flesh or the world. I shall then act upon the conviction that Thy commandments are good, and that to do them is most conducive to my benefit."

7. בְּיֶשֶׁר לֵבָב, *with uprightness of heart*, i. e., as Campensis observes, *pectore candidissimo*. בְּלִמְדָּה, *on my learning*, or, *when I shall have learned*.

8. עַד־מָדָד. The LXX. render these words, *ὡς σφόδρα*; the Chald. עַד לְחֻדָּה, *entirely, utterly*; Syr. *حَتَّى* for *ever*. In this last version the reference of these particles is made to *time*, whilst in the others it is made to *degree*. I apprehend the degree is right; for the prayer of the Psalmist seems to be, that God would not forsake him, or withdraw His assistance to such an extent that he should be unable to continue his observance of the Divine statutes. Aben Ezra rightly remarks, that these particles are to be joined to אֶל־תֵּעָזְבֵנִי, that the sense may be: "I will observe Thy statutes; *but do not Thou forsake me utterly*, so that I shall not be able to keep them."

9. בְּמַה, *in what*, or *wherewithal*, &c. The second member of this passage לְשׁוֹמֵר וְנִי, is by some persons considered as a part of the question with which the verse commences; and by others, as an answer to it. The latter is preferable. As to the former, it does not appear agreeable to the context to introduce a question to which no answer follows, and which stands by itself without any apparent object. With respect to the expression לְשׁוֹמֵר בְּדִבְרֶךָ, the prefix ל forms the gerund, so לְשׁוֹמֵר is *in keeping*. But what is the thing which is to be kept? The LXX. suppose the כ of בְּדִבְרֶךָ to be pleonastic, and have rendered the word objectively, viz. by τοὺς λόγους σου; so also the Vulg. by *sermone tuos*, and the Syr. by *كَلِمَاتِكَ*,

*Thy commandments.* Junius and Piscator think אָרְדּוּ before the gerund to be understood as the accusative after it. Luther; "Wenn er sich hält nach deinen Worten." The question asked by the Psalmist is, wherewithal shall a young man keep his conduct pure? How shall he preserve himself from the contaminations of sin, and the power of fleshly lusts? The reply is, by conducting himself according to those rules of life laid down in God's holy Word, and by acting according to its injunctions.

10. אֶל־תִּשְׁגֵּנִי. This verb is in the Hiph. conj. from שָׁגָה, *to err*; but we can scarcely give here the usual force to this conj., viz. *causing to err*, for it would not be consistent with our notions of God to say, that *He causeth any creature to err*. We must therefore suppose that the Hiph. conj. here means *to permit* whatever is indicated by the verb in its simple state. Hence the Psalmist prays that God would not permit him to err from His commandments.

11. צִפְנֵנִי, *I have hidden* in mine heart. The word of God should be treasured up in our hearts as a precious gift, and not be merely in our heads or upon our lips. By making it the constant subject of our thoughts and the food for our affections, we shall have the strongest protection against sin, and the best antidote with which to fortify ourselves against the corruption of our nature.

12, 13. Aben Ezra connects these two verses by supposing the Psalmist's object in being taught the statutes of God was, that he might in turn teach them to the people. "Teach me Thy statutes; for Thou knowest my custom is to declare and teach Thy judgments to the men of this generation." There seems to be an allusion here to Deut. vi. 7.

16. אֶשְׂתַּעֲשֶׂה, *I will delight myself*. The verb is the Hithpalt. form of שָׂעַע: see Is. xxix. 9. Hence we have the noun שְׂעֻשָׁה, *my pleasures*, in v. 24. of this Psalm.

17. נָמַל וְגו', *recompense &c.* The object of this petition is

explained in the next clause. The Psalmist desires to live in observance of the commandments, and for this purpose he supplicates God for such communications of spiritual assistance as will be necessary. The verb **נָמַל**, in its ordinary acceptation, is *to reward, to recompense*, either for good or for evil; but it also signifies *to do good, to confer a favour*, absolutely, as in Prov. xi. 17, **נָמַל נַפְשׁוֹ**, *he doth good to his own soul*; LXX. *ἡ ψυχὴ αὐτοῦ ἀγαθὸν ποιεῖ*; also when it is followed by the preposition **עַל**, as Ps. cxlii. 8, **כִּי תִנָּמַל עָלַי**, “for Thou shalt deal bountifully with me.” So here the petition is for the help of the Holy Spirit to enable the suppliant to keep God’s word more. Luther: *hilff deinem Knecht*.

18. **נֵל**. The root is **נָלַה**. *Open*, viz. my eyes, the eyes of my understanding, in order that I may see **נִפְלְאוֹת**, *wonderful things*, **כַּתוּרַתְךָ**, *from Thy law*. Make me know those wonderful portions of Thy law, such as the Levitical ceremonies, setting forth especially the Messiah, and whatever is contained therein, which is peculiarly hard and mysterious. Hence Cam-pensis: “ut intelligere queam admiranda illa mysteria, quæ continentur in doctrina tua.”

19. The Psalmist speaks of himself here as a stranger in the earth, unacquainted with its customs, without any guide to direct him as to the things which he ought to do, and also as to the things which he ought to omit. Hence his prayer to God, not to hide from him His commandments, but to grant him such good understanding of them, that they may be to him the guide he desires for directing his course during his earthly pilgrimage.

20. **נִרְסָה**, *is broken*: my soul is broken. This is a strong term to use, and doubtless it is intended to express metaphorically a very fervent desire for God’s judgments. It is employed only in one other place, viz. Lam. iii. 16. The Targum has **רִנְנָה**. The desire **תִּאֲבָה** cannot be more emphatically expressed than it is here; for the Psalmist says, “My soul is broken on account of the desire it hath for Thy judgments at all times.” The

Vulg. has, *concupivit desiderare*; the Syr. ܕܢܝܚܐ ܕܡܫܦܬܝܡ, *hath wished and desired*. Hengst. says that ܡܫܦܬܝܡ are here *righteous deeds*. See v. 52. ܡܫܦܬܝܡ only here for ܡܫܦܬܝܡ.

21. The best sense of this passage may be obtained by departing from the accentuation. The first clause should consist only of the first two words, and the remainder of the verse constitutes the second clause. We shall then have ܡܫܦܬܝܡ ܕܡܫܦܬܝܡ, *cursed are those who wander*, &c. ܡܫܦܬܝܡ and ܡܫܦܬܝܡ denote the same class of persons: *the proud*, and *those who wander*.

22. ܡܫܦܬܝܡ, *roll away*, or *remove*. The verb is the imper. from ܡܫܦܬܝܡ. We find a parallel passage in Josh. v. 9: "This day have I rolled away the reproach of Egypt from off you." So Delitzsch, Ges., &c. But Hupfeld says that "ܡܫܦܬܝܡ is not instead of ܡܫܦܬܝܡ, from ܡܫܦܬܝܡ, *to roll away*; but is the same as ܡܫܦܬܝܡ in v. 18, from ܡܫܦܬܝܡ, *to uncover*. It is found with a two-fold construction; 1st, with the accus. of the thing uncovered, as in v. 18, and 2nd, with the accus. of the covering; as Is. xxii. 8; Nah. iii. 5." The Psalmist states that he was exposed to reproach and contempt, because he kept the testimonies of God. The children of the world bore the same inextinguishable hatred to the children of God then, which they do now. The experience of the Psalmist is a type of that of every consistent and decided believer in the Gospel, and so it must be; for the sinner, in witnessing the daily walk of the man of God, perceives in the clearest manner his own evil neglect and condemnation.

23. ܡܫܦܬܝܡ. Mendelssohn says that this particle is equivalent here to ܡܫܦܬܝܡ, *although*. ܡܫܦܬܝܡ ܡܫܦܬܝܡ, *princes have sat and talked against me*. ܡܫܦܬܝܡ implies a quiet, and so a determined and united resolution on the part of them who deliberate, as opposed to a tumultuous, and consequently divided counsel, by which the proceedings of assemblies are sometimes marked. Notwithstanding this conspiring against me, saith the Psalmist, "Thy servant will meditate on Thy statutes."

24. אֲנִשֵּׁי עֲצָתִי, *men of my counsel*; a Hebraism for *my counsellors*.

25. דָּבַקָה וְנוֹ, *my soul cleaveth to the dust*. These words describe the depressed condition of the Psalmist. The sense of the verse is, that the Psalmist was brought by trouble well-nigh to the grave; and hence he prays to God to quicken him, i.e. to raise him from his depression. כִּדְבָרְךָ, *according to Thy word*, or *Thy promise*.

26. דְּרָכַי, *my ways*, the same as saying, *my affairs*. I have made known to Thee my affairs, at least all such as are complex and troublesome, in order to obtain Thy assistance, which Thou didst graciously afford, as the verb הִתְעַנְנִי implies. The Vau of הִתְעַנְנִי being conversive, shows that the passage speaks entirely of past circumstances.

28. הִלַּפְתָּהּ, *droppeth*. My soul droppeth, or is dissolved on account of anxiety. This verb occurs only twice besides the present verse in the Old Testament; but in both instances it has the sense of *dropping*; so also הִלַּף means *a drop*. The Arab. دلف indicates according to Golius the slow walk of an old man, or of a beast of burden, which, on account of the weight it has to carry, proceeds with difficulty. The force of this Arab. verb, therefore, is evidently *to be feeble*, from old age. And this is substantially the force of הִלַּף, viz. *to flow feebly, drop by drop*. The LXX. read ἐνύσταξεν; Vulg. dormitavit. It is the opinion of Bellarmine, that the original reading in the LXX. was ἔσταξεν, *stillavit*, (which indeed is one of Origen's readings,) and that the present arose from the inaccuracy of transcribers.

29. וְתוֹרַתְךָ דְּחֵנִי. Some persons consider that there is an ellipsis of כ before the noun, and they translate the expression: *Have mercy on me, according to Thy law*. So in Ps. li. 3, we have חַנּוּנִי כַחֲסֹדֶךָ. If this ellipsis be not admitted, then it will be necessary to take the verb transitively, with a double accusative. The rendering will then be, *and graciously grant me Thy law*. A similar construction is found in Judg. xxi. 22.

30. שִׁיתִּי, *I have placed*. There is an ellipsis of some such word as לְנִדְרִי, *before me*, after the verb. Rashi has שָׂמַתִּי עֲצָמִי לְמִשְׁפָּטִי, *I have placed myself, or applied myself to Thy judgments*.

32. כִּי תִרְחֹב, *when Thou shalt enlarge*. This verb when applied, as here, to the heart, must denote *to enlarge*, in the sense of *to set at liberty*, to free it from something by which it has been oppressed. רָחַב, as often as it is used in the Psalms, presupposes the existence of *straitness*, or *difficulty*, such as arises from external danger, or from internal sorrow or pain. So in this place it is said: *When Thou shalt liberate my heart from the troubles with which it is bound, I will run joyfully the way of Thy commandments*.

33. עֶקֶב. This word, as it signifies *an end*, so it denotes a *reward*, which is the object or end of exertion. In this passage the latter sense is by some persons preferred. Thus Aben Ezra observes, that the meaning here is the same as where it is said, בְּשֹׁמְרֵם עֶקֶב רַב, *in keeping of them there is great reward*, Ps. xix. 12. If this be the sense, then we must consider that the Psalmist's intention was to state that he would keep the commandments of God as a reward, or in gratitude for having been taught them, i. e. God's *teaching* the statutes is to be rewarded by the Psalmist's *observing* them. There can, however, be no advantage in this above the more obvious rendering, *to the end*; for the resolution expressed of keeping the way to the end, implies very clearly gratitude to God for that which was previously spoken of, viz. *the teaching*. The end therefore signifies the end of life. Campensis: *quoad viæro*. So the Chald. has עַד נִמְצָא, *entirely*. See verse 112.

36. בָּצַע, *gain, lucre, or avarice*. Chald. has לִיתָ מָמוֹנָא, *to mammon*. This avarice is described in the New Testament as the root of all evil; and the Psalmist here prays to God to avert from him such cupidity, lest he should fail, in consequence, in a due observance of more weighty matters, such as the requirements of the holy law.



38. The rel. **אֲשֶׁר** may refer to either of the nouns which precede it. If the antecedent be **אִמְרָתְךָ**, *Thy word*, or *Thy promise*, then the sense of **אֲשֶׁר לִירְאָתְךָ** is, *which is for the fear of Thee*, i. e. *has Thy fear for its object*; if, on the contrary, the antecedent be **לְעֶבְדֶּךָ**, then the translation will be; “*who is given to the fear of Thee*,” i. e. *who fears Thee*. So the Syr., Luth., and Geier.

39. The Psalmist prays that the reproach which he feared might be made to pass from him. This reproach seems, from the next hemistich, to consist in falling off from obedience to the Divine law, which he desired to maintain, and to enforce on others; for the judgments contained in that law, whatever the enemies of God might say to the contrary, he considered as just and salutary, and as proper subjects of anxious study and diligent observance.

40. **תִּאֲבָתִי**. *I have desired most ardently Thy precepts*, that they should be the rules of my life; for that purpose quicken me by Thy grace, that my conduct may be more conformable to Thy perfect standard of righteousness.

43. **וְאַל־הִצֵּל**, and take (*deliver*) not, i. e. take not away the word of truth from my mouth; be not so indignant at my ingratitude as to obliterate as it were from my understanding whatever pertains to Thy Divine word, and so to give me over to the bitterness of him who reproacheth me. **עַד־מָאֵד**. These words many persons refer to the latter part of the verse. Thus Ibn Yachya says the latter member is the same as **תָּמִיד יִדְלָתִי לְמִשְׁפָּטֶיךָ**, *I have waited continually for Thy judgments*. But it is manifest from the arrangement of the sentence, and especially from the position of **כִּי**, that these particles belong to the verb **הִצֵּל**; the second part constitutes an argument for not inflicting the penalty intimated in the first.

45. **וְאַתְּהֶלְכָּה בְּרוּחָהּ**, and *I will walk in a wide place*, or *at liberty*. Hupfeld remarks that the *fut.* stands here as a request, or a wish to be able to do something; “*let me walk*.” **בְּרוּחָהּ** = **בְּפִרְתָּהּ**, Ps. cxviii. 5.

46. מְלָכִים, *kings*. It is probable that kings in general are here spoken of, and not particular ones, such as the Persian kings or their viceroys, as some suppose.

48. וְאֶשָּׂא כַפַּי, *and I will lift up my hands*. The lifting up the hands is an expression used in Scripture for setting about to do any work. Thus, in Gen. xli. 44, we have, *without Thee shall no man lift up his hand*, i. e. to do any thing. See also Ps. x. 12. So here the lifting up the hands to the commandments doubtless signifies to engage in the keeping of them.

49. עַל אֲשֶׁר, *concerning which*. It is not usual to place prepositions before the rel. pronoun, but rather after it, with a pronominal affix. Still such cases occur; as, Gen. xxxi. 32, where we have עִם אֲשֶׁר, *with whom*. See Ges. § 123, 2.

50. The Psalmist speaks of the comfort he had derived from God's word, that it was to him a source of consolation, and had kept him alive in times of great distress and affliction.

52. I am consoled by the remembrance of Thy judgments in past times. I know of the judgments Thou hast brought upon godly men, and how Thou hast afterwards bestowed on them good. And so with respect to myself, although Thou hast now visited me with affliction, I take comfort from Thy known dealings with Thy servants, and feel assured that this my present distress will conduce to my permanent good, and that, like others before me, I may yet appear to the world as an object of Thy especial regard.

53. וְלַעֲפֹתָ. Gesenius thinks that the primary sense of this word is *heat*. He considers that the verb וְלָעַף may have come from וָעַף, *to be angry*, i. e. to be hot in temper. The Syr. ܠܥܦܐ, according to Bar Bahlul, signifies *combustus, crematus est*. Hence the expression in Ps. xi. 6, רַחַם וְלַעֲפֹת, would mean *a hot, burning wind*. See the note to that passage. Here he states that it is *the heat of anger*, and he translates the first member of this verse thus: *the heat of anger takes hold of me*, &c. It is probable that *horror* produced by a heated or excited state of the mind,

is the force of the word here intended. The Psalmist says: "Horror takes hold of me on account of the wicked—the forsakers of Thy law—when I call to mind their end and the heavy punishment which is prepared for them."

54. וְזִמְרוֹת, *songs*, or here rather the subjects of songs. Thy statutes have been my chief study when an exile, and they have constituted the theme of my praise to Thee. בְּבֵית מִנְיָרִי, *in the house of my pilgrimage*, i. e. in the place where I was an exile.

55. בַּלַּיְלָה, *in the night*. בֵּעֵת צָרָה וְאִפְּלָה, *in the time of trouble and darkness*, Rashi. שְׁמִיךְ, *Thy name*. Those glorious deeds which Thou hast accomplished in past times, as well as all which I have been able to learn of Thee in the law.

56. וְזֹאת דִּינְתָהּ לִי, *this I had*. It is uncertain what is the antecedent to וְזֹאת; as there is no noun in the previous verse to which it could properly refer, the ellipsis has been supplied in various ways. Thus Campensis has, *hæc consolatio est mihi*; so also Glassius. Luther: "das ist mein Schass." Cocceius; *hæc benedictio evenit mihi*. Zunz has rendered this member of the verse by: *Dies ward mir zu Theil*. It seems very probable that וְזֹאת should be taken to allude to the remembering of God in the night and keeping His law.

57. וְחֻלְקִי, "Jehovah is my portion." My portion is Jehovah and the keeping His commandments. אֶמְצָרֶנִּי. This verb, according to the accents, belongs to the latter member of the verse. Its sense here perhaps is *saying to one's self*, i. e. *cogitating, thinking*. See Ges. Thes. So Delitzsch, "Ich gedenke."

59. חֲשַׁבְתִּי דְרָכַי, *I thought on my ways*. I instituted a thorough examination of the particular actions of my life, of my thoughts, speech, and habits, so that I might ascertain the extent to which I have deviated from God's law, the causes of such departure, as well as the times and circumstances; and thus be enabled, by His assistance, to go back to that path of rectitude which is in conformity with His testimonies.

60. **וְהִתְמַחְתִּי**, *I delayed*. This verb is found only in Hithpael. The root is **מָחָה**.

61. **עָרַנִי**. The signification of this verb is to be sought for in the Ethiopic. There it means *to go about*, and in the iv. conjugation *to surround, to girt*; the sense in which it is here used. *The snares of the wicked have surrounded me*. The LXX. *περιπλάκησάν μοι*; Vulg. *circumplexi sunt me*. The meaning is, that though the wicked have endeavoured to ensnare me, for the purpose of getting me to partake of the sin with which they are defiled, yet have I not been induced to neglect Thy law.

62. **חֲצוֹת לַיְלָה**, *half of the night, or middle of the night*. The Psalmist, to express his ardent desire and love for the service of praise and thanksgiving to God, says, that for the sake of it he would arise in the middle of the night. The theme is, the just judgments of the Lord. So Paul and Silas at midnight sung hymns, Acts xvi. 25. Some persons suppose this time was observed by the Psalmist for commemorating the slaying of the first-born of the Egyptians, recorded in Exod. xii. See Geier and Hengstenberg on this verse; the latter of whom considers that reference is made to the same event in Job xxxiv. 20. But all this is mere conjecture.

66. **טַעַם**. Root **טָעַם**, *to taste*; and then it is used for *taste mentally* in Ps. xxxiv. 9, **טַעַמֵּי**, "*taste and see how gracious the Lord is*." The noun is also applied to the mind, and its application to it is analogous to the primary use of the term to the body. As taste determines what food is agreeable and what not, so does the outward conduct, the general demeanour, divulge what is agreeable, or otherwise, to the mind; hence this external behaviour is called in Hebrew **טַעַם**, and in our language *taste*. As a person displays good or bad taste, he is said to display good or bad judgment. So Lat. *sapere, sapiens, sapientia*.

69. **טָפְלוּ**, *they patched, or stitched*. This verb, which is of rare occurrence, is explained by Rabbi Nathan by **בָּדַר וּדְבֹק**,

*association and adhesion*; and this sense suits very well all the passages where it is found in the Old Testament. It also occurs in Rabbinical writings in the same meaning. It is cognate with תָּפַר, *to stitch*. Hence, says Gesenius, we have מָפַל שָׁקַר, *con-suit, concinnavit mendacia*.

70. מָפַשׁ בְּחֵלֶב. The LXX. render these words ἐτυρώθη ὡς γάλα, and they are followed by the Syr., Arab., and Vulg. The verb is met with nowhere else in Scripture, but it is of frequent occurrence in Chald. Aben Ezra says אֵין לוֹ רֵיעַ, *it has not a fellow*. Kimchi renders it *to be fat*. Rashi passes it over without any remark. In Chald. it signifies *to be fat, or gross*; hence, in Is. vi. 10, for הַשִּׁמְן it has מָפַשׁ, *make fat*, viz. the heart of this people, i. e. make it gross, and, consequently, stupid. The expression here may therefore be rendered, *their heart is gross as fat*. This gross heart stands in opposition to the טוֹב הַמַּעַם, *good judgment*, for which the Psalmist prayed in verse 66.

72. מֵאֲלָפִי, *than thousands of*. Piscator has *quam multa millia fragminum*. He thinks the word רִצִּי from Ps. lxxviii. 31, should be supplied after מֵאֲלָפִי. The Chald. has כְּבָרִין, *talents*; Luther, "Stück."

74. יִרְאֶיךָ וְנִי, *they fearing Thee, &c.* They who fear Thee will see me in prosperity and rejoice, because they will understand that I have lived in confidence on Thy word.

75. צֶדֶק, *righteousness*. This substantive is employed as an adjective; the substantive may have been used here for the sake of emphasis. *Thy judgments are most right, or are righteousness*. Before אֲמִינָה we must understand the particle ב; or it is a noun in the accus. used adverbially.

81. The first hemistich of this verse seems to have the same sense as the second, only that sense is here expressed with much greater intensity. *I have hoped in Thy word, yea, my soul hath most earnestly desired Thy salvation*. Hoping, or confiding in God's word, is confiding in those promises of salvation which the Psalmist so much longed for. If the latter member be

taken as parenthetical, this and the next verse will hang better together.

82. In this verse the Psalmist states that his eyes *have failed*, or were consumed with looking for God's promises. We have a continuation of the strain of language in which he was indulging in the previous verse, not indeed to express an angry impatience, as the words at first sight may incline one to think; but only the greatness of his desire for an end of his sorrow, as well as for the enjoyment of a tranquil, and holy state of mind, which must be an object of solicitude, and one which every sincere believer desires to realize.

83. **בִּנְיָ**, as a bottle. The root is supposed to be the obsolete word **בָּנָה**, Arab. **بَنَى**, *aquam emisit terra*, whence comes **بَنَى**, *terra aquam fundens*, and our term **בָּנָה**, because, etymologists say, *it exudes water*. This derivation is certainly vague, and seems very improbable. Gesenius, in his Thesaurus, considers **בָּנָה** to have the same force as **בָּנָה**, *to agitate*; for he says, *the bottle being agitated, butter is made from milk*: "utrum enim *agitato* ex lacte butyrum fit." If this be so, it would appear that the primary use of **בָּנָה** was a *churn*; but as there is nothing in any of the passages in which the word is found from whence this can be inferred, we are bound to conclude that Gesenius's derivation is equally improbable with the former, and that the root is as yet unknown. **בִּקְטֹרֶת**, in smoke. A bottle in the smoke has reference to the mode of preparing the skin, the material of the bottle: it was necessary to exhaust it of all moisture, and for this purpose it was probably suspended in a chimney over the fire. Thus the Psalmist compares himself to a bottle in the smoke; for on account of the intensity of his sorrow, his skin, like that of a bottle, was parched and shrivelled. "A broken spirit drieth the bones." Prov. xvii. 22. The LXX. for **בִּקְטֹרֶת** have *ἐν πάχυν*; Vulg. and Syr. the same. "Their notion of **בִּקְטֹרֶת**," says Dr. Hammond, "is probably from the manner of the generation of a *frost*, or con-

gealed mist, being but *a smoke* out of the earth." See Ps. cxlviii. 8, where קִיטֹר is used in connection with hail and snow.

84. The low condition to which the Psalmist was reduced, and the danger which on all sides threatened him, so that no hope seemed to remain, induced him to enquire of the Lord of the probable term of his remaining life, as well as of the likely period when judgment would be executed on his persecutors. By placing the two enquiries together, the Psalmist expresses emphatically the great magnitude of his troubles, and his earnest longing for deliverance from them. He believed that he should soon be cut off; unless judgment was speedily executed on his persecutors.

85. זִמִּים, *the proud*. The proud here, as well as in other places, stand for *lawless, wicked men*. So the rendering of the LXX. is *παράνομοι*; Syr. *ܡܥܕ*; Vulg. *iniqui*. The rel. זִמִּים is referred to שִׁדְדוֹת, *pits*, by persons, as Amyraldus, who thus paraphrases the latter part of the verse: "At retia illa, cum lege tua directe pugnant." Others make זִמִּים the antecedent, of whom they consider the second hemistich as descriptive. *The proud, who are not according to Thy law, have dug pits for me*. The sense is more obvious according to this latter exposition; for one does not see the force of the phrase "digging pits which are not according to God's law," as if pits might be dug which are according to it. The Vulg. has for זִמִּים שִׁדְדוֹת, *פִּרְדֵּי זִמִּים שִׁדְדוֹת*, "narraverunt mihi iniqui fabulationes;" from which it would appear that the translator, or rather the LXX., whom he follows, read שִׁדְדוֹת.

86. שֶׁקֶר, *falsehood*. This noun is used adverbially; see v. 75.

87. כְּמִעֹט, *almost*. *They had almost consumed me, still my constancy in Thee continued: I forsook not Thy commandments*. כְּמִעֹט is here used as the stage of human life.

88. וְאֶשְׁמְרָה, *that I may keep*. Campensis, *ut observem*. Ewald; "auf dass ich halte."

89. יְהוָה may be taken vocatively, and the whole verse considered as consisting only of one member; or, if we attend to the accents, we shall find that it may be taken as if composed of two, the first of which is לְעֶלְמָא יְהוָה. The latter member is: *Thy word is established in heaven.* Heaven is not mentioned here as the place of *the word*; but that the word is eternal as heaven.

91. עָמְדוּ, *they*, viz. the heavens and the earth *stand fast*. הַיּוֹם, *to this day*. There is an ellipsis of some such particle as עַד before הַיּוֹם. The heavens and the earth have stood fast to this day, ready to execute Thy judgments or decrees. הַכֹּל, *all things* which are in heaven and earth.

94. The Psalmist prays to God, that on the ground of being His worshipper, He would afford him such assistance as he needed in the time of trouble.

96. תְּכִלָּה. This word is a ἀπαξ λεγόμενον; but although we do not meet with it elsewhere, there is not any doubt respecting its signification, for the root is the verb כָּלָה, *to be finished* or *completed*; and hence the noun signifies *perfection*, the same as תְּכִלִּית. The second member, "Thy commandment רַחֲבָה מְאֹד is exceeding broad," is evidently intended to contrast with the sentiment contained in the first. The word רַחֲבָה consequently stands opposed to קָצַר, *a limit*, and we understand, that whilst there is a *limit* to כֹּל־תְּכִלָּה, to מִצְוֹתָי none can be discerned by human observation. The sense of the verse is, that there is a limit to the wisdom and power of this world. In all human affairs there is found the impress of mutability; in them, whatever seems to the eye of man to be most durable and perfect, even to that an end comes, and sometimes suddenly; whilst the commandments of God, framed for the benefit of mankind, necessary for all times, sure and universal in their operations, are indeed *exceedingly broad*; and in them no change is perceived.

98. מֵאֵיבִי תִחְכְּמֵנִי מִצְוֹתֶיךָ, *Thy commandments make me wiser than my enemies.* The verb is in many versions taken as



the 2nd pers. sing. masc., the prefix **כ** being understood to the noun which follows. Hengstenberg considers **כְּמִצּוֹתָיִךְ** as a collective noun. "*Thy ordinances, or commandments, represent one compact whole, and so they are equal to 'dein Gesetz,' הַדִּין: thus is explained the sing. of the verb, and the וְדִין.*" This is a better mode of regarding the passage. In Arab. the plural of a noun signifying *a thing*, is frequently construed with a verb sing. fem., as **جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ**, *gardens under which rivers flow*, an expression of frequent occurrence in the Koran. The sense is, that Thy law, with its admirable precepts, makes me far more prudent and wiser than my enemies, who place their confidence in their own craftiness; their designs, wilily begun and carried on, come nevertheless to nothing, whilst just inductions of the mind, and rules conformed to equity, God prospereth and bringeth to an honourable and a happy termination.

99. It is not to be supposed that the Psalmist in this and the following verse intends to indulge in any vain boasting of his mental power; his object is rather to continue his discourse upon the vast benefit to be derived by meditation on the Divine law. He says, he has become wiser than those who once were his teachers, yea, that he has more intelligence than the elders of the people; howbeit he has become so not because he excels them so greatly in the natural force of his intellect, or because of his more extensive reading, or of his more elaborate researches into the mysteries of nature; but because the law in all its departments was the well from which the Psalmist drew his wisdom, and this constituted the grand subject of his *meditation*. The gist of the Psalmist's remark seems to be, the superiority of knowledge derived from revelation to knowledge imparted by the book of nature.

101. **לִמְנוּעָה**, *in order that*. The object of the Psalmist in refraining from every evil way was that he might keep God's word.

106, נִשְׁבַּעְתִּי, *I have sworn*, viz. to keep thy righteous judgments. The verb וַאֲנִי־מַלְאֵה, *and I have performed*. Some such noun as שְׁבַעְתִּי is understood after it. *I have performed my oath*. The Psalmist swore and made good his oath that he would keep God's righteous judgments.

108. נְדָבָה, *free-will offerings*. This noun denotes an oblation which it is not compulsory by the law to offer, neither was it an offering for sin, but voluntary, for the sake of thanksgiving. Deut. xxiii. 24. רָצוּהָ, *be pleased*, viz. to accept; the verb signifies *to be pleased with*, i. e. *to accept kindly*. The Psalmist beseeches God to accept kindly the offerings of his mouth.

109. נַפְשִׁי בְּכַףּי, *my soul is in my hand*. This is a proverbial expression, and the meaning of it is, that *my life is in danger*. It occurs in several places of Scripture, in all of which this is undoubtedly its signification. In Judg. xii. 3, "And when I saw that ye delivered me not, *I put my life in my hands*, and passed over against the children of Ammon;" 1 Sam. xix. 5, "*he put his life in his hand*, and slew the Philistine;" Job xiii. 14, "Wherefore do I take my flesh in my teeth, and *put my life in my hand*?" We are accustomed to say that an affair is in a person's hands when the management and issue of it rest entirely with him, and so we speak when that affair is the life or death of an individual. Hence, similarly, when the Hebrews spoke of a person's life being in his own hands, they might mean that the preservation of his life was entirely with himself, that he was destitute of all external assistance, and that consequently his life was in danger. This is particularly the case with military men, who as they fight bravely or otherwise, may preserve or lose their lives: so Jephthah, as appears from the passage above cited. The LXX. have changed the person of the pron., ἐν ταῖς χερσὶ σου, *in Thy hands*; so also the Syr. It is probable that these ancient interpreters did not understand the phrase, and so expressed it according to what they thought might be the original reading, thus affording a very obvious sense. Augustine says that many MSS. in his time had the

2nd pers. However, no such MSS. are known now. The Psalmist states that, though his life was in danger, yet he did not forget God's law.

112. עָקֵב. Mendelssohn renders this word in the sense of reward, תְּנֻמָּלָם הוּא לְעֹלָם, *their reward is for ever*. So also Bellarmine says, that it means *the reward of good works*; and he uses the passage in support of the Romish doctrine of human merit. But its connection with לְעֹלָם is against this signification. The Chald. has עַד סִפָּא, *unto the end*, which is doubtless the proper force. See the note on the 33rd verse.

113. סַעְפִּים. The LXX. have translated this word παρανομους; Vulg. *iniquos*; Syr. <sup>ܬܠܝܬ</sup>ܬܠܝܬ, *the unjust*. The Chald. paraphrase is <sup>ܕܝܚܫܒܝܢ</sup>ܕܝܚܫܒܝܢ <sup>ܟܠܬܝܒܝܢ</sup>ܟܠܬܝܒܝܢ <sup>ܟܠܬܝܒܝܢ</sup>ܟܠܬܝܒܝܢ, *those who think vain, or false thoughts*, which seems more correct than the foregoing renderings, as they appear destitute of any support from etymology. The root is סָעַף, *to divide*, and in piel סִעַף, *to amputate, or lop boughs*, Is. x. 33. So we have סִעְפֹּת, *boughs*, Ezek. xxxi. 6, 8. Aben Ezra says that it is an adj. שֵׁם דְּהִיּוֹאֵר; but Kimchi states that it is a noun, and not an adj., and the explanation of it is, *All the rest of the thoughts do I hate, but Thy law do I love*. Gesenius adopts Aben Ezra's view of its being an adj., and says that סִעַף signifies *divided*, and hence סַעְפִּים are *men of divided minds*, i. e. *unstable, or double-minded men*; the same as ἀνὴρ δίσυχος, James i. 8. This is most likely the sense, and the one which is given to it by Hitzig, Olshausen, Hupfeld, and others.

117. וְאַשְׁׁׁרִי, and I will look with desire, or respect. The verb אֲשַׁׁרֵּה, signifies *to look with a certain degree of regard, or satisfaction*, as Gen. iv. 4, "Jehovah *had respect* to the sacrifice of Abel."

118. סָלַחַת. This verb סָלַח occurs in Kal but in this place; also in Piel but once, viz. Lam. 1. 15. Rabbi Nathan says it has the signification of רָמַס, *to tread*; but he has not shown by what means he obtained this sense. It will suit this passage,

and that in Lam. equally well, if we translate the verb קָלַיתָ by *Thou hast rejected*; and this is its meaning in Chaldee and Syriac. The Syr. has rendered the latter hemistich of this verse as follows:  $\text{ܕܠܐ ܕܡܢ ܥܡܐܢܐ ܕܡܢ ܥܡܐܢܐ}$ , *because that iniquity is their solicitude*. On this rendering Dathe, as quoted by Rosenmüller, has the following remark: "Vix dubitem interpretem nostrum pro  $\text{הִרְבֵּיתָם הַרְבֵּיתָם}$  legisse  $\text{הִרְבֵּיתָם}$ , quod est ejusdem significationis cum  $\text{רָבִיתָ}$ , quo usus est. Ita quoque legerunt Alexandrinus:  $\text{ὅτι ἄδικόν τὸ ἐνθύμημα αὐτῶν}$ ; Theodotion et Quinta:  $\text{τὸ ἐπιθύμημα}$ , Vulgatus et Arabs: *quia injusta est cogitatio eorum*. Lectio, si sententiam spectes, faciliior est, sed neque receptæ lectioni desunt testes ex antiquis. Nam præter Chaldæum, Aquila et Symmachus, quamquam de illo non satis certo constat. Utitur enim vocabulo ab ipso efficto et quod ex etymologia ad utramque lectionem referri potest:  $\text{ὅτι ψευδεῖς συνεπιθέσεις αὐτῶν}$ . Symmachus vero:  $\text{ματαλα γὰρ πᾶσα ἡ δολιότης αὐτῶν}$ ." The present text, however, affords a very good meaning, if we take  $\text{קֵרַץ}$  adverbially, *in vain*, or *to no purpose*. So Zunz and Olshausen. The Psalmist says, "their deceit is to no purpose;" i. e. though men deceive the world, and make themselves appear as if they were righteous and holy, yet such deceit is in vain, for God understands these hypocrites and will reject them.

119. The LXX. render the first two words by  $\text{παρὰβαλνντας ἐλογισάμην}$ . For  $\text{דִּמְיָם}$ , they probably read  $\text{דִּמְיָם}$ , *those that err*, and for  $\text{הַשְׁבֵּתִי הַשְׁבֵּתִי}$ . Before the noun  $\text{דִּמְיָם}$ , the part.  $\text{כ}$  of similitude is understood, so that the Psalmist says, "Thou hast entirely removed (made to cease) all the wicked of the earth as dross," which is removed from metals by fusion, or from corn by winnowing. The society of men is as a mass of metal in which the wicked are as rust and dross. The judgments of God, which are searching, will cause a separation of the dross from the metal, and thus He will destroy the one and preserve the other. It was the consideration of this fact

which induced the Psalmist to say, *I have respect unto Thy testimonies*, for I learn from them, both Thy loving kindnesses and Thy inflexible justice.

120. קָמַר וְנִי, *my flesh is seized with horror*. The verb קָמַר denotes being seized with horror so that the hair stands on end. It occurs in Piel in Job iv. 15. From this word we have מִקָּמַר, *a nail*, to which derivation the LXX. had respect in translating קָמַר, by καθήλωσεν, *fixed with nails*. The affix י in יִפְחֹדֶה, denotes the object of *fear*: see Ps. xc. 11. The Psalmist says he is seized with horror on seeing the judgments executed on the impious, and is thus brought to fear God.

121. עָשִׂיתִי וְנִי, *I have done judgment and righteousness in all my transactions*; therefore give me not over to my oppressors, who without cause seek my destruction by calumny or by exciting others against me.

122. עָרִב. This verb signifies *to be pleasant, acceptable*. So Bucer has translated the first part of this verse, *oblecta servum tuum bono*; and indeed the Chaldee has given the same sense to the verb, for it is rendered by בָּשִׂים, *make merry*. But the other meaning which it has, viz. *to become surety*, is evidently more suitable; for the expression, *be surety for Thy servant for good*, corresponds with the previous and subsequent petitions, which are for deliverance from the hands of the proud.

123. לְאִמְרַת צִדְקָךְ, *for the word of Thy righteousness*, i.e. for the fulfilment of Thy promise, as the first part of the verse teaches. It is the promise of salvation which the Psalmist so ardently desired.

126. עֵת לַעֲשׂוֹת לִיהוָה. Some persons render these words in the sense of *time to do the will of Jehovah*. Thus the Chaldee has, “time to do, רְעוּתָא דִּי, *the will of Jehovah*,” Syr. לְעַמְלָא דְּלִיהוָה, *to worship the Lord*. But the other sense of which it is capable is to be preferred, *time for the Lord to work*, viz. to execute judgment. The Psalmist says, that the great

multitude of the proud (for יְדִים seems to be the subject of הִפְרִי) have broken the law of God; it is therefore time for the Lord to act.

128. כָּל־פְּקֻדֵי לַ, *all the precepts of every thing*, i.e. all precepts concerning all things. See a similar construction in Ezek. xliv. 30. יִשְׁרָתִי, *I have esteemed right*. I embrace Thy whole revealed word, without any exception. Chald. תִּרְצִינֵנּוּ, from תִּרְצֵ, Syriac ܬܪܥܝܢܐ. The Psalmist had most diligently applied his mind to the consideration of all God's commandments, the circumstances and occasions on which they were given, and he observed that they abounded in justice and holiness. Since therefore they are all equally just and holy, whatsoever is contrary to them he regarded as unjust, and unholy. Hammond remarks, that "the reduplication of the universal particle כָּל is emphatic, *all, even all*; and so the plain rendering is most current, *All Thy commandments, even all, have I approved*." Recent commentators, Olshausen and Hupfeld, suppose that for כָּל פְּקֻדֵי should be read פְּקֻדֵי.

130. פֶּתַח דְּבָרֶיךָ, *the opening of Thy words*. By some, as the Eng. translators and Zunz, *the entrance of Thy words*, is here understood, i. e. the rudiments, or first lessons of the Divine law, even these enlighten the minds of those who are acquainted with them; so that this heavenly illumination is not confined to such as have made the study of revelation the business of their lives, and who have brought to it all the aids of human learning; but the simple, they who are not skilled in letters, and they whose occupation has not been the reading of God's word, if only they commence with a humble and docile mind, they shall soon get light. By the greater part of commentators, however, the word is understood in the sense of *opening, unfolding*. פֶּ of פֶּתַח has here פֶּ; elsewhere it has פֶּ.

132. כַּמִּשְׁפָּט, *according to the custom, or usual mode of acting*. So Luther, "wie du pflegest zu thun," &c. In Gen. xl. 13, "Thou shalt deliver the cup, כַּמִּשְׁפָּט, *according to custom*."

136. פְּלִיגֵי מַיִם, *rivers of waters*, i. e. a great profusion of

tears. My eyes drop tears most profusely, arising from the great grief I feel on observing that Thy law is not kept by men.

137. *יָדָהּ* belongs to *יָדָהּ*, and *כְּשֶׁפֶטֶר* is to be taken as an accus., according to Hengst. Hupfeld has *upright are thy judgments*.

139. *צַמְתִּיתִי*, *hath consumed me*. Root *צָמַת*. The strong term here made use of corresponds with the forcible language of the preceding verse. My zeal for Thy word is so great, that when I see how my enemies disregard it, I am overpowered by feelings of shame at their neglect.

141. *צָעִיר*, *small*. I am small in the eyes of wicked men, who despise me on account of my zeal for God's precepts.

147. *קָדַמְתִּי*, *I have prevented*. Such is the primary and usual sense of this verb, one which it has also in the next verse; but since there is no subject mentioned here which the Psalmist could prevent, or be before, we conclude that its meaning in this passage is, *to rise very early: I arose very early in the twilight of the morning*. This notion is implied in that of *preventing*.

148. *אֶשְׁמְרֹת*, *watches*. Any or all of these divisions of the night may be here meant; but from the previous verse it is probable that the morning-watch is intended.

150, 151. *קָרַבִּי*, *draw near*, viz. to me. The followers of mischief, who keep at a distance from Thy law, draw near to me, but as Thou art also near I am not afraid.

152. *קָדִים*, *of old*. I have known from Thy testimonies of old, or a long time, or long since, that Thou hast founded them for ever. *From a child thou hast known the holy Scriptures*. 2 Tim. iii. 15.

158. *וַאֲתִקְשָׁמָהּ*, *and I was disgusted*. *Invasit me horror*, Piscator. *Tædio affectus sum*, Bucer. The Psalmist says, in this and the preceding verse, that although he was persecuted, yet he was not driven from his constancy and obedience to God; and that the only effect which the conduct of his adver-

saries produced on his mind, was disgust at their neglect of the word of revelation.

165. *לֹא יִצְטָר לְמִי מִכְשָׁל*, *they have not any offence, or stumbling block, to bring them into sin, but such as, with God's Spirit assisting them, they are enabled to overcome.* The love of the law is a security to them from the enticements of wickedness, by which others are drawn aside from the path of rectitude, and are brought to ruin.

168 *נִגְדָה לְפָנֶיךָ*, *before Thee.* I know that all my thoughts, words, and actions, are observed by Thee; therefore have I given most diligent attention to Thy precepts and testimonies.

169. *כְּדִבְרֶיךָ*, *according to Thy word.* The Psalmist prays that his understanding may be enlightened according to the rule of God's revealed word.

172. *שִׁיר*. Hupfeld and Zunz render this verb in the sense of *to sing* in this verse, the correct meaning, for the language of praise is obviously intended.

## PSALM CXX.

THE speaker in this Psalm was evidently suffering great anguish and vexation of spirit, arising, it seems, from having been assailed with calumnies by false and malicious persons, which perhaps had obtained very general currency, and doubtless a corresponding amount of credence. Under these painful circumstances the Psalmist approaches the throne of mercy, and there states his case, and pleads his cause before the most High.

In considering the date of this Psalm, we must notice the expression *שִׁיר הַמַּעֲלִילֹת*, which forms the



title of this and the fourteen following Psalms. In our version this title is translated, *A song of Degrees*. The word דִּמְעִלֹת, from עָלָה, *he ascended*, denotes *steps*, or *ascents*; and so the title is properly rendered by, *A Song of Ascents*. Whatever may be the real sense intended by this expression, it is clear that if it be at all explanatory of the object of this Psalm, it must be equally so of the fourteen which follow; and thus we are obliged to conclude, that these fifteen Psalms are to be considered, either as so many parts of one poem, or at least that they were all anciently used for one and the same object. Now one account, suggested by the title, has been given, which is, that these Psalms were sung by the Jews as they went up to Jerusalem for the purpose of keeping the three great annual festivals. In support of this hypothesis, some passages in the different Psalms have been cited, as cxxii. 1, *Let us go into the house of the Lord*: see also cxxxiv. 1. A great part of these sacred compositions might have been employed with much propriety on such occasions, for they consist of praise and thanksgiving, and are adapted for being sung by persons in that joyful condition of mind which actuated the Jews as they advanced towards the holy city and temple where their forefathers worshipped, and which were hallowed by so many sublime associations. But whilst we admit that the fifteen Psalms of which we are speaking are to a great extent songs of praise and thanksgiving, yet they are not entirely so. There are passages, particularly in this Psalm, which are quite of a contrary character; passages

expressing so strongly complaint and lamentation, that they could never have been employed on such occasions of rejoicing and triumph. We must, therefore, regard these Psalms as not intended for the purpose which has been mentioned; for there could be nothing in the circumstances of the journey to Jerusalem to call forth this language of complaint, and to produce that alternation of sorrow and joy, which is to be observed in them. There is another explanation of this matter, which is also suggested by the title, and that is, that they were sung by the Jews as they returned from the Babylonish captivity, and went up to Jerusalem. We are told (Ezra ii. 65) that among those who returned from Babylon there were two hundred singing men and singing women; or, according to Nehemiah's statement (vii. 67), two hundred and sixty-five; and it is not unlikely that these might sing songs of praise as they were proceeding to their native country, partly as the overflowings of grateful hearts, and partly from a general love to praise God. The use of the plural מְעִלִּים, does not militate against this supposition, for we read of the Israelites returning in two companies at two different times; the first, in Ezra ii., which states the departure from Babylon of the great body of the people; and the second, in Ezra vii. and viii., where we read of the departure of Ezra and his companions. Again, those expressions of complaint which are scattered over these Psalms, and which seem to be a grave objection to the former hypothesis, are not inapplicable to the circumstances of the period we are now

considering. We learn, from the same history which records the return from the Babylonish captivity, that the Jews mixed with the people of the lands, and participated in their abominations, and that this conduct was a source of great grief to Ezra, who may possibly be the speaker in some of these compositions. Further, *the lying lips and the deceitful tongue* in this Psalm might refer to the heathen adversaries of the Psalmist, whom he had to encounter on his journey back to Jerusalem; and this notion is favoured by what is stated in the fifth verse. On the other hand, the 122nd and 132nd Psalms at least militate apparently against this view; for the former speaks of going to the house of the Lord, and of Jerusalem in its best days, and the latter seems to have been composed about the time of the removal of the ark to mount Zion, or at the dedication of Solomon's temple. If so, these Psalms might still have been used by the exiles, as reminding them of the better days of their country, and inspiring them with hope that those flourishing times would return.

We may mention that *מַעֲלֵה* has been thought to denote particular musical tones, coming from *עָלָה*, *he ascended*, it has been considered to signify *elevated*, or *loud tones*, and these Psalms are supposed to have been sung in such tones, i. e. in a loud or grand chorus. So Aben Ezra, Luther, Tholuck, and Gesenius.

Other accounts of the origin and application of these Psalms may be found in the commentaries of Hengstenberg and Delitzsch. The explanation, however, that they were composed and sung for the

occasion of the return of the Jews from Babylon, seems the most probable.

1. *בְּצָרָתָהּ*, *in trouble*. The *ת* is an antique form, as *יִשְׁעָתָהּ*, Ps. iii. 3. *קָרָאתִי*, *I called* constantly, diligently, and anxiously, and with strong inward emotion. *וַיַּעֲנֵנִי*, *and He answered me*. This verse may be considered as a preface to the prayer contained in the next, and as the ground of hope for a favourable answer.

2. *לִשׁוֹן רְמִיָּה*, *the deceitful tongue*. We have here two nouns, both of which are in the absolute state, so that we must suppose the latter to be put emphatically for an adj.; the force of the expression being the same as that of *לִשׁוֹן רְמִיָּה*, *tongue of deceit*, i. e. *deceitful tongue*, a more frequent construction. Ps. lii. 6. So also we have *שִׁפְתַּי שֶׁקֶר*, *lip of falsehood*, for *false lip*, in the first member of this verse. The literal rendering of the words *לִשׁוֹן רְמִיָּה* is *tongue, deceit*, i. e. *tongue, (which is) deceit itself*.

3. *לֵךְ מִדִּבְרֶיךָ*, *what shall He give to thee?* Some persons make the last clause of the verse the nominative to the verbs in the first two. *What shall a deceitful tongue give to thee, and what shall it profit thee?* In this case we suppose the Psalmist to turn to his adversaries, and address them distributively, asking each of them what profit he is to expect by using a false tongue for calumniating other people. So the Syriac. But since in the preceding verse he prays for his soul's deliverance from a false tongue, it is probable that he here speaks directly to the person who is his calumniator, and inquires of him what profit or advantage he expects to derive from such a course of conduct. So Kimchi: *אמר כנגד הלשון מה יתן לך האל או*, *he spake as before the tongue; what will God give to thee, or what will He add to thee to preserve thee, that thou speakest not evil?*

4. We learn from this verse how virulent were the detractors

of the Psalmist, whose calumnies he here compares to the sharp arrows of the mighty, or military man, such as are used in war. There is an ellipsis of the particle כ before עֵם נִדְּלִי. רִתְּמִים, *with coals of broom*. The particle עֵם may be here one of similitude; but it is more probable that it should be taken in its ordinary sense of *with*. By coals of broom we may understand arrows made of it, which when heated possesses the property of retaining the heat for a long time. But Perowne observes that "these coals are an image either of the burning, devouring character of the tongue or its punishment." Jerome and others, followed by the Eng. vers., translate the word in the sense of *juniper*. According to the Arab. etymology, however, it must mean *broom*. Of the remarkable power of the juniper to retain heat very extraordinary stories indeed are related by Jerome in his work "De Mansionibus Israel ad Fabiolam." He thus writes: "*cum carbonibus juniperorum: ferunt lignum hoc ignem multo tempore conservare, ita ut, si prunæ ejus cinere fuerint opertæ, usque ad annum perveniant.*" In the Midrash Tehillim there is the following story, which is confirmatory of the above quotation from Jerome: "There is a tradition of two men who went into the wilderness, and sat under a juniper-tree; they gathered together some wood of the tree, and cooked themselves food; having eaten they departed. After one year they came to the wilderness, to the place where they ate their meal, and they found the ashes of what they had burned twelve months before; and they put their feet among the ashes and warmed them with the coals which were under the ashes, for they were not quenched." Those persons who think that this verse is not to be understood as a figurative description of calumny, but rather of the punishment which God will inflict on the calumniator, are disposed to regard this as an answer to the question in the preceding verse, *what shall He give, &c.*

5. מִשָּׁד. Most of the ancient versions render this word not as a proper name, but rather as if from the verb מִשָּׁד, *to draw out, to protract*. Thus the LXX.: ἡ παροιμία μου ἐμακρύνθη:

they are followed by the Syr., Vulg., and Arab. Aquila: *προσηλύτευσα ἐν μακρυσμῷ*; Sym.: *παροικῶν παρείδκυσα*. The Chald., however, has departed from the other translators, by taking מְשֶׁךְ as a proper name, and has put for it מְשֶׁךְ אֲשֶׁר, *with the Asiatic*. In determining which is the proper mode of considering this word, we derive assistance from the parallelism of the verse; this parallelism is indeed of frequent advantage, when other helps for the interpretation of a passage entirely fail. Here the term corresponding to מְשֶׁךְ in the next hemistich, is מְשֶׁךְ; and as all persons agree that this is the name of a place, there can be no doubt that such is also the case with respect to מְשֶׁךְ. Indeed, to take this word adverbially, in the manner done by the LXX., is clearly inconsistent with the genius of the Hebrew language. If the adverbial sense be intended, then the expression should not have been מְשֶׁךְ מְשֶׁךְ, but something analogous to מְשֶׁךְ מְשֶׁךְ in the next verse. Many localities have been mentioned for the situation of Mesech, and this proves that the particular district called by this name is uncertain; although we may presume that the name would be derived from Mesech, the son of Japheth, Gen. x. 2. Delitzsch says that it is a place between the Black and Caspian Seas. So also Kedar was most probably some place in Arabia, inhabited by a portion of the descendants of Ishmael, who was the father of Kedar, Gen. xxv. 13. We need not suppose that the Psalmist dwelt at either of these places; but that he is only speaking of his residence among a heathen people, and to express strongly their uncivilized character, he calls such residence, dwelling at Mesech and Kedar, the inhabitants of which places were noted barbarians. So in our day we are accustomed to call gross and ignorant people, Turks and Hottentots.

6. מְשֶׁךְ, *mush*. An adverb; abs. form, מְשֶׁךְ. It is frequently used, as here, in the construct. state; Ps. lxxv. 10; 2 Chron. xxx. 18.

7. אֲנִי שָׁלוֹם, *I am a man of peace*. There is an ellipsis of

the noun אִישׁ after אֲנִי : so such expressions as *prince of peace*, *God of peace*, &c., are found in the Old Testament ; or we may regard שָׁלוֹם as an abstract noun put emphatically for a concrete ; as אֲמַתָּה שָׁלוֹם, 1 Sam. xxv. 6.

## PSALM CXXI.

It is probable that this Psalm was written just as the Israelites were about to commence their journey to their native land. From the 1st verse it seems that the Psalmist cast a longing and anxious look towards the hills of his fatherland, the sight of which filled his mind with many stirring and sacred emotions, and led him to confess his confidence in the ever-watchful providence of God. From Him he felt he should derive all the support and protection necessary for his safety in passing through a hostile nation, on his way to Judea. Again, the title affords some evidence that the Psalm was written under the circumstances here mentioned ; for it is שִׁיר לַמַּעֲלוֹת, and not שִׁיר דְּהַמַּעֲלוֹת, as it is in the other fourteen Psalms. Now, the former expression may be rendered, *A Song with respect to the Ascents*, i. e. A Song having reference to the goings up of the people to Jerusalem. Also, in the first two verses the speaker appears to be petitioning Jehovah for help and safety in the way, and he is encouraged by the speaker in the rest of the Psalm to believe that he would certainly be preserved. The word שָׁמַר occurs

so frequently, as to be a feature of the rest of the Psalm. The reference to the goings up must have been made before they were commenced, and so the title may be regarded, according to Mendelssohn, as equivalent to, שִׁיר אֲשֶׁר יוֹסֵף בַּעֲבוּר הָעֲלִיָּה וְקֹדֶם לָהּ, *a Song which was sung because of the going up, and before it.*

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1. אֲנִי־נִשְׁאָה, *I will lift up my eyes to the mountains*, either the hills of Palestine in general, or the mountain group of Zion in particular. The latter, it is more probable that the Psalmist refers to; because he speaks, as if he looked where he might expect help. Now that Zion would be the mountain he would look to for help, appears likely from Ps. xiv. 7; xx. 3. מֵאֵי. It is usual to take this word interrogatively, as Gen. xxix. 4: “My brethren, מֵאֵי אַתֶּם, *whence (מֵאֵי) are ye?*” See Josh. ix. 8; Judg. xvii. 9 &c. The interrogative sense here is not, however, approved of by many, and all the ancient versions have taken מֵאֵי relatively, viz. *whence*. In this signification it is found in Josh. ii. 4.

2. מֵעַם, literally, *from with*. Here it denotes that the Psalmist's help came from Jehovah, that He was the depositary of such help, from whence it could be obtained, that He was the cause and source of it. In general, the word seems employed with reference to the separation of men or things previously existing together: see Gen. xiii. 14; Deut. xv. 12. It is equivalent to the Arab. مِنْ عِنْدِ.

3. A new speaker is here introduced, who addresses to the previous one, or some other person, the remainder of the Psalm. אֵלֵי־יְיָ, *He will not give, or permit*. אֵל is not to be taken *prohibitively*, but *negatively*, as is evident from the use of the same particle in the next hemistich. לִפְנֵי. Ewald and Hitzig render this word as the Inf. Kal of מֵשֵׁב, in the sense of *to reel*,



or *totter*; but Gesenius and others consider that it is a noun, and the Pathach under the prefix Lamed shows that such is the case.

4. לֹא יִנָּמ וְלֹא יִשָּׁן, *He will not slumber, nor sleep*. Hupfeld, however, says that "there is no climax in these words, as Calvin, Geier, and others suppose; for etymologically, נָמ is the stronger word, and it occurs in lxxvi. 6, for *the sleep of death*." The sense of this expression, according to some, is that *God will not even slumber, much less will He sleep*; but He is ever watching His creatures. A notion prevailed among the heathen, as we learn from Elijah's address to the followers of Baal (1 Kings xviii. 27), that their gods sometimes slept, and were not then conscious of the wants of their worshippers.

5. צִלָּהּ עַל-יָדְךָ יְיָ, *thy shade at thy right hand*. The Lord is thy protector at thy right hand, ready to afford assistance as often as necessary. It is a figurative expression, referring to the custom which prevails, in tropical climates especially, of keeping off the intense heat of the sun by a portable screen, such as an umbrella or parasol. "To stand at the right is found to be the most convenient position for one who is determined perseveringly to hinder or to assist. The *enemies* of Israel stood at his right hand, marring all his efforts, and *his God* stands at his right *promoting* these efforts." Hengstenberg.

6. לֹא-יִכָּבֶה, *shall not smite thee*. The verb יָכַב signifies *to smite*. In Syr. כַּב has the meaning of *lesit, nocuit*, and some persons have proposed to give to יָכַב this sense here; but it does not appear necessary, for the word *smiting* will consistently express the effects, whatever they may be, which the sun and moon produce; their influences on the human body must be primarily external. The speaker is still discoursing on God's protection to the individual addressed, and says that He will preserve him from the baneful effects of the sun by day, and of the moon by night, which many a weary traveller experiences, especially in countries where sudden changes from one extreme

of temperature to another are frequent. With respect to the sun, it strikes an individual, and inflicts an injury by its extreme heat. By the striking of the moon, we may understand that of the cold of the night, which in some oriental regions is extremely severe. See the same antithesis in Gen. xxxi. 40. "De Sacy observes: *on dit quelquefois d'un grand froid, comme d'un grand chaud, qu'il est brulant*. The Arabs also say of snow and cold as of fire: jahrik, it burns." Delitzsch.

8. יָצָאתָ וּבֵאתָ, *thy going out and coming in*, i. e. thy whole life, in all situations and circumstances. It is a Hebrew expression, occurring many times in the Scriptures: 2 Sam. iii. 25; 1 Kings iii. 7; Acts i. 21.

## PSALM CXXII.

WE find in this Psalm that the speaker begins by expressing his joy at the opportunity afforded him of going to the house of God and engaging in public worship. He then proceeds to describe the glory of Jerusalem, and to offer up a prayer for her peace and welfare.

According to the title it was composed by David, and according to the same authority, others of these Songs of Ascents were also written by the royal Psalmist. But with respect to his being the author of this Psalm, there is certainly some internal evidence which can be produced against the hypothesis. 1st, the prefix *ψ* in the 3rd and 4th verses, although found in the song of Deborah, is more characteristic of Hebrew of a later age. 2nd, the pilgrimages

to Jerusalem, so distinctly alluded to in the 4th verse, did not, in all probability, become general till after the time of David. 3rd, the mention of the house of David points not only to David, but also to his successors. 4th, the LXX. and Chaldee versions have not the name of the author in the title. We therefore conclude that, if the Psalm were originally written by David, it must have been modified subsequently by Ezra or some other person, so as to adapt it to some peculiar occasion, which the circumstances of the time called forth.

1. בְּאִמְרֵי לִי, *in their saying, or when they said to me.* The Syr. has ܕܥܝܢܝܐ ܬܫܝܒ ܕܥܝܢܝܐ.

2. This verse is paraphrased in Mendelssohn's *Beor* as follows: *For already our feet have been standing at the gates of Jerusalem, and we have rejoiced at the perfection of its beauty.*

3. Here and in the following verses the praises of Jerusalem are sung. The connection with the preceding appears by considering the repetition of Jerusalem as emphatic. *O Jerusalem, Jerusalem, I say, which is built as a city which is at unity in itself,* i. e. the city is composed of buildings which are uniform and consistent with one another, so that there is exhibited to the eye of the spectator a perfect harmony in all its parts, as well as continuity. The houses are not separated from each other at irregular intervals. This is the usual interpretation of the verse. Many persons think that Jerusalem is here spoken of as it was when rebuilt after the captivity, when its ruins were restored, its scattered fragments repaired, and the city as a whole presented as of old the appearance of a well-built city, with splendid streets and rows of contiguous houses. The

whole was separated from the adjacent places by a wall surrounding it. See Neh. iii.

4. עֲדָתָא, *testimony*, and thence a *statute*, or *law*. Amyraldus says: "quacunq̄ re Deus voluntatem suam significet, id Dei testimonium solet appellari." The statute spoken of here is that which is found in Ex. xxiii. 17 and Deut. xvi. 16, enjoining the tribes of Israel to assemble together before the Lord at the three great feasts. The place of their assembling was that which God chose for the residence of the ark, which was first at Shiloh, and afterwards at Jerusalem.

5. יָשְׁבוּ. The Chald. has rendered this word by מִתְּיָרְבִּין. *were placed*. יָשַׁב is sometimes applied to inanimate things, where we use the verb *to stand*. See Ps. cxxv. 1. The Psalmist mentions in this verse another circumstance which contributed to the glory of Jerusalem, viz. that in it existed the thrones for judgment. There was the Sanhedrim, the supreme court of the nation, and also lesser courts of judicature, to one or other of which the people of the country in all material cases were obliged to repair for the legal adjudication of them. Another cause of glory was, that in it were the thrones of the house of David. It was not only the seat of justice, but also the residence of the king, and the seat of government, both during the time of David, and also during that of his successors.

6. שְׁאֵלִי, *ask*, viz. the peace of Jerusalem. Entreat God that peace may be her portion, both as regards her domestic condition, and her relations with other people. The sense of the whole verse will be strengthened by taking the next hemistich as declarative, *they shall prosper that love thee*.

8. לְמַעַן וְהוּא, *for the sake of* &c. The Psalmist speaks of the inhabitants of Jerusalem as his brethren and neighbours, being persons living in the same place, and professing the same religion. וְדַבַּרְתִּי שְׁלוֹם, *I will speak peace*. This expression occurs in Esth. x. 3, where it is used concerning Mordecai, "seeking the wealth of his people, וְדַבַּר שְׁלוֹם לְכָל־יִשְׂרָאֵל, *and speaking peace*

to all his seed," which, according to Drusius, means *consulens saluti et prosperitati*.  $\eta\zeta$ , in thee, or concerning thee. The LXX.  $\pi\epsilon\pi\lambda\ \sigma\omicron\upsilon$ .

### PSALM CXXIII.

WE have in this Psalm a desire expressed for God's aid. The prayer that is offered up shows how intensely the supplicants felt the contempt and insolence of their adversaries. On the supposition that it was written soon after the return from Babylon, the conduct of the Samaritans, as related in Nehemiah, furnishes undoubtedly an occasion for the offering up such a petition as that which is before us. The Psalm might, however, have been the prayer of an exile, in which he was joined by his captive brethren, who, treated by their conquerors in the way described, were longing for deliverance. The leader of the people commences the prayer, in which he is afterwards joined by the multitude who accompany him to the end.

1.  $\eta\iota\text{-}\text{שָׁכֵנִי}$ , *O Thou who dwellest*. The  $\eta$  is employed emphatically, and the ' at the end is explained in the note to Ps. cxiii. 5.

2. The father of Rabbi David Kimchi explains the comparison in this verse as follows: *When servants are struck by their masters, to whom can they lift up the eye but to them, that they would have compassion on them, and let their hand fall from them? so we whom God (blessed be He!) hath smitten, can only lift up our eye to Him that He would mercifully bring us out from*

*our captivity.* Others explain it thus: "When servants or maids are injured by others, because they are not able to defend themselves from such injury, nothing remains for them but to lift up their eyes to their masters and mistresses for protection; so, under like circumstances, must we turn to God and implore His aid and defence."

3. רַב, *much*. Kimchi זמן ארוך, *long time*, Aben Ezra זמן רב, *much time*. But both this word and רַבָּת in the next verse seem to partake of the character of the adverb, *much*. So Campensis translates רַב שְׁבַעַנִי, *usque ad nauseam repleti sumus*. The Syr. translator has rendered the verb by مَطْعَن, from which it is evident he read שְׁבַעַנִי.

4. הַלְעֵג הַשְׂאֲנָנִים, according to our translation, *the scorning of those that are at ease*. But, if the first noun be in the constructive state, it ought not to have the article. Ben Melech says, "there is an ellipsis of the construct., חסר הנמשך, and that the full expression is הַלְעֵג לַעַג הַשְׂאֲנָנִים. So we have הארון הברית for הארון ארון הברית, Josh. iii. 14." But in the passage in Joshua there is a constructive upon a constructive, as the word נִרְשָׁא precedes the above expression. There are a few cases where the noun in the construct. state is found with the art. e.g. 2 Kings xvi. 14. See Ewald's Lehrbuch, § 290 d. הַשְׂאֲנָנִים, *those who are at ease, the prosperous in the world*. לְנִאֲיוֹנִים. The ל is sometimes the sign of the gen., as ׀ is in Syr. See Ezek. i. 6. The word is לְנִאֲיוֹנִים, from נִאֲיוֹן. The K-ri is לְנִאֲיוֹנִים, from נִאֲיוֹן and יִנֵּה.

## PSALM CXXIV.

THIS Psalm contains an acknowledgment to God by persons who had experienced some signal deliverance

by means of His gracious assistance. It is probable that the Psalm celebrates the deliverance of the people of Israel from Babylon. Some of the imagery employed seems to take the reader back to the flight from Egypt. It is very natural for them on their return from Babylon to think of their first emancipation, and to apply figuratively the circumstances of it to the deliverance, which called forth this expression of trust in Jehovah, and gratitude to Him. The title ascribes it to David; but if he ever had any concern in its composition, it must have been only in the manner stated in the argument to Ps. cxxii.; for some of the objections there mentioned against that Psalm being regarded as the production of David, will apply with equal force in the case of the present one.

1. לֹא־לִי, *if not, except*. It is composed of לִי, *if*, and לֹא = לֹא־, *not*. שְׂדֵדָה, *who was*. The rel. שְׁ prefixed to the substantive verb involves the necessity of supposing an ellipsis, or of considering, as Hupfeld does, the שְׁ as redundant. In the former case we may supply the verb הָיָה immediately after לֹא־לִי, *Had it not been Jehovah who was for us*.

2. The noun אֹיְבֵינוּ is to be taken collectively, and the enemies seem to be called so here by way of contempt.

3. אָז, *then*. An adverb of time, the same as אָז. Here it begins the apodosis, the two previous verses being the protasis. Gesenius says it is like the Chald. אָז and Arab. إِذًا. It occurs nowhere but in this and the two following verses of this Psalm. הָיָה בְּלַעֲנוּ, *they had swallowed us up alive*, a figurative expression to intimate the savageness of the adversaries; alluding to

the practice of many predatory animals of swallowing their victims alive. Such is the well-known habit of many of the predatory kinds of fish.

4. The pride and petulance of the enemies are here expressed under the figure of waters. The Israelites would have been overwhelmed by these waters, as the Egyptians of old were by the waters of the Red Sea, had not God interposed in their behalf. נַחֲלֵהּ the same as נַחֲלָה; the ה being paragogic. See Numb. xxxiv. 5, and Ges. Thes.

5. הַיַּמִּים הַיְצִירֹתִים, *the proud waters*. The form יִצְרֹן is not elsewhere found. In Job xxxviii. 11 we have נִצְרֹן נִלְיָהּ.

## PSALM CXXV.

THE Psalmist speaks of the safety of such as place implicitly their trust in God, and are not seduced into the crooked ways of the wicked. Upon them no harm shall come; they shall be able to withstand, through God's assistance, the assaults of their adversaries, and shall be like unto Mount Zion, which can never be moved. From the last verse it appears probable that the Psalm was composed with reference to secret attempts, made partly by some of the Jews themselves, and with the intention to draw away the people of Israel from their allegiance. It is not unlikely that it may refer to such endeavours as were made by Sanballat and Tobiah against Nehemiah, and to the secret communications which they had with the nobles of Judah. See Nehemiah vi.



1. Before לֹא יָשׁוּב, the pronoun הֵם must be understood, the antecedent to which is הַיִּצְחָק. The sense is, that they who trust in the Lord, and place confidence in nothing besides Him, and who are proof against the devices of insidious men, as their faith is quite immoveable, so shall they be immoveable by the assaults and the temptations of the flesh and devil, and shall dwell perfectly steadfast and secure. The LXX. have rendered the passage as follows; *Οἱ πεποιθότες ἐπὶ Κύριον ὡς ὄρος Σιών, οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν Ἱερουσαλὴμ.* It appears that they considered the first word of the next verse to belong to this, and that for הֵם they read הֵי. *יְשׁוּב*.

2. As the security of those who trust in the Lord is represented in the last verse under the figure of the stability of a mountain, so here, by a similar figure, is represented the earnest, unceasing watchfulness of God over His people, viz. over those who trust in Him. The comparison is not expressed by כ before הַיִּצְחָק, and כֵּן before הַיְהוָה, as is usual, but by connecting by ו the first parallel with the second; the first containing the figure, and the second the sentiment which the figure is intended to teach. Many instances of such construction are found in Proverbs, as ch. xvii. 3; *The fining-pot for silver, and the furnace for gold; and the Lord trieth the hearts.*

3. שִׁבְט. If this word be translated *rod*, then we understand the Psalmist to speak of the assaults of the wicked upon the righteous; but as *the lot of the righteous*, הַיְצְדִיקִים, גִּזְרֵל, evidently denotes their estates, possessions, &c., שִׁבְט consequently seems employed as the emblem of dominion, i.e. the sceptre. This notion of שִׁבְט comports better with that of גִּזְרֵל; and so the sense of the whole expression is, that the wicked shall not exercise dominion permanently over the righteous; the sceptre of the wicked shall not rest &c. לֹא יָנִיחַ. The reason assigned is, lest the righteous should put forth their hands to iniquity; lest, being oppressed with the tyranny of the wicked, they should be

induced to lapse into their evil ways and to go over to the enemy. רָשָׁע, *wickedness*. The abstract is put for the concrete.

4. יִשְׁרִים בְּלִבָּוֵתָם, *the upright in their hearts*. This expression is equivalent to the more common one, יִשְׁרֵי לֵב.

5. To the upright in their hearts are opposed הַמְּפִיִּים עֲקֻלְקָלוֹתָם, *those that decline to their crooked paths*. The allusion in this verse, as has been already stated in the argument, seems to be to the attempts which were made to draw away the Jews from their fidelity to their government and religion, after they had returned from their exile in Babylon. If such be the case, then we perceive the full force intended in the two expressions which are here placed in opposition to each other. *The upright* were they who were not drawn off by the promises of the adversaries, but who continued firm to Nehemiah; for, like him, they saw the drift of the parties who were averse to the work of the wall; whilst they who turned aside in crooked ways were such as conspired with the enemy to produce division in Israel, and to interrupt the progress of the restoration of Jerusalem. עֲקֻלְקָלוֹת, occurs in Judges v. 6. יִלְכִּיכֶם וְנָר. The meaning of this member of the verse is, that the portion of הַמְּפִיִּים shall be with the workers of iniquity. Compare Ps. v. 11, הַדֹּיִשָׁם וְנָר.

## PSALM CXXVI.

THIS Psalm was written, in all probability, after the Jews had begun to return from the Babylonish captivity; and it is supposed by Grotius and Amyraldus that Ezra was the author. It contains a grateful acknowledgment of the Divine mercy for the restoration to their native land of many of the cap-

tives, which had already taken place. This is accompanied by a prayer for the completion of the work which had been commenced, a prayer for granting a safe return to every exile who had not embraced the first opportunity presented to him of acquiring his freedom, i. e. was not of the number of those whose return is recorded in Ezra ii.

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1. **שִׁיבַת צִיּוֹן**, *the return of Zion*, i. e. *the returners*. The abstract noun is put for the concrete. Ges. in his Thes. says that **שִׁיבַת** here may stand for **שְׁבִית**, as we have in v. 4. There are some MSS. mentioned by Kennicott which exhibit the latter reading. All the ancient versions also support the reading of Kennicott's MSS. Aben Ezra says that the root of **שִׁיבַת** is not **שָׁבָה**, but **שׁוּב**, as **קִמָּה**, Lam. iii. 63, from **קָם**. In this he is no doubt correct. In the next member we have **כְּחֹלְמִים**, *as those that dream*. So great was the magnitude of God's mercy to His people, and so sudden, that it appeared to them as if they were dreaming—as if it could be only a phantom of the imagination. Similarly, we read of Peter, when he was liberated from prison, that “he wist not that it was true which was done by the angel; but thought he saw a vision.” Acts xii. 9.

2. **יִמְלֵא**. This and the next verb are in the future, but futures, when preceded by **אֲנִי**, are used to express continuation of the time indicated by the preceding verb; as Joshua x. 12. The Psalmist in the first verse is speaking of a return which had been accomplished; in this he is describing the joy which filled the mind of the Jew when he saw his countrymen safe again in Judea. **יֵאמְרוּ** is impersonal, *they said*, or *it was said*. **הַגָּבִיִּל יְהוָה וְגו'**, *Jehovah hath done great things*. These words are said by the heathen, which the Jews take up and make their own in the first member of the next verse; thereby not only

approving of the judgment shown concerning the God of Israel, but also testifying again their joy. So Kimchi: **עַם אֱלֹהִים עִם יִשְׂרָאֵל וְאֹמְרִים יִשְׂרָאֵל אִמֶּת שֶׁהַגִּדּוֹל ה'** *with these, with Israel and Israel say truly "Jehovah hath done great things."*

4. We have here a prayer for the return of those Jews who still remained in captivity. **בְּנֶגֶב**, *in the south*. The primary sense of **נֶגֶב**, is *dryness*. In some such sense as this it is used in Josh. xv. 19; Judg. i. 15; where **אֶרֶץ הַנֶּגֶב**, is opposed to **נָגַל מַיִם**, *springs of water*. **בְּנֶגֶב בְּנִיּוֹתָיִם**, Junius translates: "*tanquam validissimas aquas in regionem siccā.*" The holy land, deserted by its inhabitants, is panting for their return, and for the exercise of the ancient worship of the true God, as a dry and barren country thirsts for full rivers of waters.

5. **יִקְצְרוּ**, *shall reap*. The people of Israel on their return encountered many difficulties, which are here figuratively expressed by *sowing in tears*. These difficulties were overcome by patience and faith. This victory is figuratively represented to us as *reaping in joy*. May those who have been oppressed and afflicted be brought to a condition of happiness and prosperity. The expression seems proverbial.

6. **מִשְׁדֵּה**. This word has been variously interpreted; for, as it is found here and in Job xxviii. 18, its signification is uncertain. In Syr. we have **ܡܫܬܐ**, *a skin*, and hence J. D. Michaelis proposes to take **מִשְׁדֵּה**, *a sack made of skin*. So Aben Ezra says, **שְׁמוֹ הַכֹּל שֵׁשׁ בּוֹ הָוָה**, *that it is the name of the measure in which is the seed*. Mendelssohn approves of this comment, and observes that **מִשְׁדֵּה** *was a small cup made of skin*, כּוֹס קָטָן שֶׁל עוֹר. The root is **מִשָּׁדַה**, *to draw out*, from which Tilingius infers that **מִשְׁדֵּה הָוָה** is "*semen subtractum quotidiano et necessario usui pauperculi agricolæ, ultra semen-tem vix quicquam domi retinentis ad alendam familiam, unde illæ lacrymæ.*" We should adhere strictly to the meaning of the root if we render the expression as Hengstenberg

has done, by *the drawing of the seed*, i. e. the draught of seed which the sower takes in his hand from the bag containing it.

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### PSALM CXXVII.

IN the title this Psalm is ascribed to Solomon. According to the Syriac inscription it was written by David concerning Solomon. In either case, whether it was composed originally by him, or with respect to him, it would be introduced into the collection of the *שירי המעלות*, as being agreeable to the objects for which these songs were designed. At the time the Jews were engaged in rebuilding the Temple, such a Psalm as the present, teaching them that their success depended entirely on God, would be appropriate. We therefore conceive, that if Solomon were originally the author, and that if it were written by him at the period the first Temple was erected, it might, with some modifications, be very advantageously employed at the time of the erection of the second; for when the people were so much harassed and perplexed by adversaries, they would especially need to be taught to place their trust in God alone. A large family, see verses 3, 4, 5, was always esteemed a blessing by the Hebrew. It would be especially so at a time when, having returned from captivity, they were engaged in rebuilding the Temple and repairing the ruins of the city.

1. **בֵּית**, *the house*. Kimchi, **בֵּית הַמִּקְדָּשׁ**. Although we have merely the noun **בֵּית**, yet the mention of God's guarding the city in the following part of the verse, also the supposed date and object of the Psalm, show that allusion is intended to some particular house, and that house would be the house of God, the second Temple. The reference in the verse seems obviously to be to the rebuilding of the Temple, and God's protection of the city, when the Jews, engaged in making the wall, were exposed to great annoyance from the enemy.

2. The object of this verse is to teach that man is entirely in the hands of God. Whatever diligence he may exercise in his occupation, rising up early and going late to rest, all this labour will be lost, unless it be crowned with God's blessing; whilst, on the contrary, He may grant the desires of them who make no such extraordinary exertion, but who feel that the issue of events is with God, and not with themselves. We have a lesson against that intense anxiety which is so often displayed about the things of the world; such a lesson as our Lord teaches in Matth. vi. 34: "Take no thought for the morrow; for the morrow shall take thought for the things of itself." **מֵאַחֲרֵי־שָׁבֶת** in the second parallel, from its correspondence with **מִשְׁפִּימֵי קוֹם** in the first, would seem to signify, *going late to rest*. See Isaiah v. 11. **לֶחֶם הָעֲצָבִים**, *the bread of pains*, i. e. bread acquired by much labour and anxiety. **כֵּן**, *so*. This particle connects by comparison the former part of this verse with the following. **לִידְוֹ**, *to His beloved*, i. e. to any pious man.

3. The parallelism shows that **דְּוָה** is to be understood after **שָׁכַר**.

4. **בְּנֵי הַנְּעוּרִים**, *sons of youth*, words which may signify children begotten by the father in his youth, as **בְּרִזְקָנִים** is a son begotten by a parent in his old age (Gen. xxxvii. 3); or the expression may denote youths, as **בְּנֵי נָכָר** mean *strangers*,

Ps. xviii. 45. The former rendering is more suitable here; for the object of the verse is to show that a numerous progeny is a great blessing to a man, and an important addition to his strength and safety; that they will be a defence to him in a time of danger, and serve him to repel an enemy, as arrows do in the hand of a mighty man.

5. כִּדְמוֹם, *of them*, viz. of חֲצִיצִים, *arrows*, as appears from the figure employed in the preceding verse. The *arrows* figuratively represent children. לֹא יִבֹּשׁוּ, *they shall not be ashamed*, i. e. the fathers, not the children. כִּי יִדְבְּרוּ אֶת־אֹיְבֵים בַּשַּׁעַר, *when they speak with the enemies at the gate*; an expression which is usually explained as having reference to forensic disputes, because judicial proceedings among the ancients were usually carried on at the gates of the city. The sense therefore is, that children will be of service to the parent when he has a cause to be conducted in a court of justice. Rosenmüller, however, thinks that דָּבַר means here *to destroy*, as if from the noun דָּבָר; and so his rendering of this clause is: *sed periment hostes in porta*. The gate is mentioned because at the gates the fighting is usually the hottest. This version has at least the advantage, that the consistency of the figure is maintained throughout. At the same time the former sense is the usually received one, both by ancient and modern expositors.

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## PSALM CXXVIII.

THE Psalmist here mentions the many blessings which shall attend the man who feareth the Lord and walketh according to His commandments. These blessings are, the success of his labours, having numerous children, long life, and beholding the prosperity

of Jerusalem. Supposing the Psalm to have been written about the time of the return from Babylon, its object might have been to encourage the Jews to steadfastness in the service of God, amid the many temptations with which they were beset to draw them away from the path of duty. It may allude to those promises of prosperity which are found in their prophetic books—such as Is. lii.; Jer. xxx. &c.—as so many predictions which were about to receive their accomplishment; and so would doubtless furnish the people with the strongest incentive to rectitude of conduct and fidelity to God.

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1. בְּלִירָא יְהוָה, *every one fearing Jehovah*. Cocceius observes that בְּלִ here, and בְּנִר in verse 4, are to be taken collectively for the whole Jewish congregation.

2. כִּי, is by Zunz translated *wenn*, and by Delitzsch *ja*; but it seems better to render it by the word *for*, as the Psalmist is describing the manner in which the pious man shall be blessed. Its position at the beginning of this member, viz. immediately before יִנֵּץ, would be more according to custom. Glassius, however, in his *Philologia Sacra*, has noticed many instances of its occupying a place in the sentence similar to the present. See Gen. xviii. 20; Ps. cxviii. 10, 11, 12. Prosperity is promised to him who lives in the fear of God, the Divine blessing shall be upon him, he shall be declared happy, and his affairs shall arrive at a happy issue.

3. אִשְׁתִּי, *thy wife*. We have here Segol under א, the usual punctuation being אִשְׁתִּי. So in Hosea xiv. 9, we have פֶּרֶךְ for פֶּרֶךְ. בִּירְכֵנִי בֵיתְךָ, *in the sides of thy house*. As the figure of a vine is here employed, and as it is the custom to plant vines so as to spread on the walls of buildings, some persons consider this expression to belong to בִּנְיָן; but if so, then



in the following part of the verse we must have *olive-plants*, **וְיָתִים**, and not *thy sons*, **בְּנֶיךָ**, as being *round about thy table* **סָבִיב לְשֻׁלְחָנְךָ**. This rendering, however, is not admissible; and consequently we are bound to refer **בְּיָדָי בֵּיתְךָ** to **אֲשֶׁרְךָ**; thus, *thy wife in the sides*, or *in the inner part of thy house shall be* &c. Ges. says that **יְרֵכָיִם** means both outer sides and inner sides. In the latter sense, besides this passage he cites Amos vi. 10; Jonah i. 5; 1 Sam. xxiv. 4 &c. Agreeably to this, Zunz, Delitzsch and Hupfeld have, *im Innern deines Hauses*. **פָּרִיָּה** for **פָּרָה**, like **בִּכְיָה** for **בִּכָּה**, which is found in Lament. i. 6.

4. **כִּי**. Some persons, as Zunz, consider this particle to be an expletive. Cocceius has translated the passage, *Ecce! nam sic benedicitur*. Hupfeld: "siehe dass so gesegnet wird." Attention is desired to be given to the fact, that God in *such a manner* emphatically blesses, &c.

5. **יְבָרְכֶךָ**. Many persons take this word as an imper., i. e. *Jehovah bless thee*, which is quite in accordance with the imper. which follows in the next hemistich. **מִצִּיּוֹן**, *from Zion*, i. e. from the place of public worship, where God graciously heard prayers and dispensed mercy. **וְרָאָה**, *and see*, or *mayest thou see*. To see the good of Jerusalem is to enjoy that prosperity which God is pleased to grant to its inhabitants, such as public peace, opportunity for public worship, and success in the business of life.

6. **וְרָאָה**, *and see*. A wish to the person addressed of life long enough to see children's children. **שָׁלוֹם עַל־יִשְׂרָאֵל**. See the same formula at the end of Psalm cxxv.

## PSALM CXXIX.

THE first four verses of this Psalm contain a retrospect of past oppressions of the people of Israel, oppressions

from which Jehovah had delivered them. They take a calm survey of their suffering and endurance, and they speak of their deliverance in a tone of thankfulness to God. From the 5th verse to the 7th inclusive, the enemies of Israel are threatened with the terrible judgments of the most High. From what has been done, says Hengst., faith concludes in these verses regarding what will be done. As to the date of this Psalm, Tilingius thus speaks: "Et hunc esse compositum post reditum Judæorum, adeo evidens est, ut non dubitem negare, ullum fuisse unquam tempus, quo ecclesia Judaica his verbis possit esse usa, nisi statim post solutam captivitatem."

1. רַבָּת, *much*, often and in various ways. כִּנְעָרִי, *from my youth*. Israel is here mentioned as an individual. The first ages of this nation are spoken of as her youth. The verse alludes, without doubt, to the cruel tyranny of the Egyptians, and to the Israelites' liberation from it through God, which constituted the theme of the Levites in their confession of God's goodness and their own wickedness, as recorded in Neh. ix. This confession might have been made about the same time as this Psalm was written; a circumstance which goes to show a connection between these compositions.

2. לֹא יִכְלֹדֵנִי, *but, or nevertheless they shall not prevail against me*. Chald. בָּרַם. Mendelssohn's Beor, אֶעֱפֹץ.

3. עַל־נָפִי, *upon my back*. The enemies of Israel are here, by way of figure, compared to ploughmen ploughing upon the backs of the people. The expression is strong, and may allude to the stripes inflicted upon their backs during the period of their recent captivity; or the whole figure may represent intense affliction and suffering generally, as if the Psalmist had

said, these persecutors are as little sparing of their oppression and torture, as the ploughman is of the land, the whole of which is cleaved and turned up by the ploughshare. Aben Ezra says: *הַטֵּעַם הַבּוֹץ וְהַשְׁפֹּלוֹת*, *the sense is that of contempt and humiliation*. As to the noun *נֶבֶל*, see Gesenius's Thesaurus. *הָאֲרִיצוּ לַמַּעֲנוֹת*, *they made long their furrows*. As to the noun *מַעֲנוֹת*, it occurs only here, and in the sing., 1 Sam. xiv. 14. The *ל* prefixed to *מַעֲנוֹת* is the sign of the dat., or it may, by an Aramaism, indicate the accus. The expression may be rendered; *they gave length to their furrows*.

4. *Jehovah is just; therefore He hath cut the cords of the wicked*. He hath cut asunder those cords by which the oxen were tied to the plough, so that the ploughmen were no longer able to plough their furrows. God has deranged the counsels of these enemies, and made abortive their plans for the oppression of Israel.

5. The fut. in this verse may express a wish, i. e. the verb may be taken optatively; or it may express a hope that the enemies of Israel will be overthrown. "From the past he passes into the fut., because this is the tendency of faith, that it may learn the faithfulness of God from his former ways." Lampe.

6. *שֶׁקֶדְמָת*, *which before that*. *קֶדְמָת* is a noun in the constructive state, used here as a prep., and corresponds with *רִבְּת*. Ps. lxx. 10; cxx. 6. *שֶׁלֵּךְ* is differently interpreted. By the greater number of persons it is translated, *to extract, to pull out*; and thus it is used in Ruth iv. 7, 8, and Job xx. 25. *Before any one extracts the grass it withereth*. The LXX. have *πρὸ τοῦ ἐκσπασθῆναι*, and the Vulg. *priusquam evellatur*. Our translators have rendered *שֶׁלֵּךְ קֶדְמָת*,  *afore it groweth up*, in which they are supported by Aquila and Symmachus. Theodoret observes that many MSS. of the LXX. have *ἐξανθῆσαι* for *ἐκσπασθῆναι*. In either case the sense is, *that the haters of Zion shall be exterminated by the just and wonderful judg-*

*ments of God, before they have time to accomplish their wicked intentions.*

7. *וְזַרְעוֹ*, according to some persons, *his arm*; according to others, *his bosom*.

8. *וְלֹא יוֹנִי*. The sense of the verse seems to be this: The travellers that way will not condescend to say of the reapers of such grass, *The blessing of the Lord be upon you; we bless you in the name of the Lord*: so the enemies of Zion shall sink low in the esteem of all people, and shall not be counted worthy of God's blessing.

## PSALM CXXX.

WE have here the language of fervent supplication. The Psalm contains the prayers of the whole people of Israel, as the 7th and 8th verses show. They were therefore most probably offered by some one who acted as leader of the congregation, as appears from the uninterrupted use of the first pers. sing., as the speaker in the first six verses. The conclusion is a chorus, in which the whole people doubtless joined. The word *קִשְׁבוֹת* in v. 2 is found elsewhere only in 2 Chron. vi. 40; vii. 15, and *סִלְיָה* in v. 4, only in Neh. ix. 17, and Dan. ix. 9. These are evidences of the Psalm being of a late date. It is one of the penitential Psalms.

1. *מִמְצֻקִּים*, *from the depths*. Deep ditches are used in Scripture as an emblem of affliction, both of body and mind;

see Ps. lxi. 3. Aben Ezra and Kimchi consider the Psalmist to refer in this word to the captivity.

2. שָׁמַע, *hear*. The verb שָׁמַע frequently, as here, implies not only to hear the sound of words, but also to attend to them, to listen to them, especially when it is constructed with ב: see Gen. xxi. 12; xxvii. 13; Exod. xviii. 19.

3. אִם עֲוֹנוֹת תִּשְׁמְרָה. The Prayer-book translation of these words is: *If Thou, Lord, wilt be extreme to mark what is done amiss*. שָׁמַר denotes not only to observe, but to observe diligently, a-rigid and judicial observation of faults: see Job x. 14; xiv. 16. It also denotes to retain in memory what is done amiss in order to punish it. See Jer. iii. 5; Am. i. 11.

4. כִּי, *yea, or truly*: Gen. xlv. 8; Ps. xlix. 11. טַעַם כִּי, *“the meaning of כִּי is לְאִמֶּת, truly.”* Mendelssohn's Beor. The Psalmist states, as a continuation of the subject in the last verse, that it is not a property of God to mark strictly iniquities, and to punish accordingly; but rather with Him is mercy and forgiveness. The LXX. for לִמְעַן תִּהְיֶה have ἐνεκεν τοῦ ὀνόματός σου; but the Vulg., although usually a translation only of the Greek, has *propter legem tuam*; and therefore Agellius conjectures the LXX. to have had ἐνεκεν τοῦ νόμου τοῦ σου. If so, they read תִּהְיֶה for תִּהְיֶה. The Chald. also exhibits a different reading still, having מִן בְּגִלְלִי דְתִתְּחַמֵּי, *that Thou mayest be seen*. The translator must have read תִּתְּחַמֵּי.

5. The Psalmist now passes on to expressions of confidence in the Lord, וְלִדְבָרֶי, *and in His word*, i. e. in those promises of mercy and assistance which are contained in God's revealed word.

6. נַפְשִׁי, *my soul waiteth for the Lord*. The verb קִוְיָה of the last verse may be understood after נַפְשִׁי. The Psalmist says that his soul longs for the Lord more earnestly than the watchers for the morning long for the day, when the time of watching will expire, and they, wearied with duty, will be enabled to enjoy rest and repose. שְׁכָרִים, which is repeated, is used in the first instance as a noun, and in the

second as a participle; thus, *the watchers for the morning, watching for the morning*. A similar construction is found in Jer. xxiii. 2, *הַרְעִים הַרְעִים*, *the shepherds who feed*. Allusion is here made to the vigils which the Priests and Levites kept during the night in the Temple, (see Ps. cxxxiv. 1); especially to those watchers who were daily sent before light to observe carefully the first dawn of the morning, when it would be lawful to offer the morning sacrifice. In the Talmudical Tract Tamid, it is related, *אמר להם הממונה צאו וראו אם הגיע, וכן השחיטה אמר ברקאי*, *the prefect said to them, Go and see if the time of slaying have arrived; if it had arrived, the watcher calls out ברקאי, coruscations*. Agreeably to this explanation of the verse is the rendering of the Chald., which is as follows: *My soul waits for the Lord, more than the keepers of the morning vigils, which they observe for offering of the morning oblation*.

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### PSALM CXXXI.

IN the title this Psalm is said to have been written by David, and its internal character is such as to correspond with the hypothesis of the royal Psalmist being the author. The denial of the speaker of having any proud thoughts, or secret aspirations after worldly greatness, and the declaration of the humility by which his general deportment was characterized, might with great justice and truth have been made by David at the time he was basely and falsely charged by Saul and his party with fostering ambitious designs of possessing himself of the throne of Israel; for although he was divinely anointed to

the office of king, yet he never attempted for a moment to displace Saul, or to act otherwise than as the appointed instrument for carrying out the purposes of God. It appears here as one of the collection of *שירי המעלות*; because what was applicable to David in the first instance, was afterwards equally applicable to Israel, when, after their return from Babylon, they were accused by Sanballat of conspiring against the king, and building the wall around the city of Jerusalem, they regarded as evidence of the conspiracy. See Neh. vi.

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1. *בְּגִדְלוֹת*, *in great things, or matters*; such as may exceed my powers of mind, or my vocation; in such matters I have not been occupied. *נִפְלְאוֹת* is a synonymous term here with *גִּדְלוֹת*, employed to give emphasis to the whole expression: see Gen. xviii. 14; Deut. xvii. 8.

2. *אֵם לֹא*. "Neither a condition, nor an interrogation, (as many interpreters); but an asseveration, as commonly after words of swearing, here without the adjuration, as, Numb. xiv. 35, Is. v. 9, and often in Job; or it may be an opposition to what precedes (*but*), as Gen. xxiv. 38; Ezek. iii. 6." Hupfeld. The two verbs express the training which the Psalmist had undergone so as to produce that condition of the soul which he is here describing. *I have stilled, or composed, and preserved my soul quiet*, so as to keep down pride, haughtiness, and desire after unworthy objects. The comparison *כְּנֶמֶל עַל־אֶמָּה* is variously explained. But of all explanations, the best is that of considering the comparison to consist between the humbleness and simplicity of the Psalmist's mind, and that of a little child, in whom there does not exist sufficient consciousness to create an ambition for any worldly object. The com-

parison is not with *נִנֵּץ*, a suckling, for it has a longing after the mother's breast, and therefore such a comparison would not be appropriate. The same, indeed, may be said of a child who has only just been weaned; for in that stage how often does it cry and moan after that of which it has been deprived, and the possession of which was just before its chief pleasure. We therefore conclude, that the comparison is intended to be with a child who has been weaned a sufficient time to have forgotten its infantile nutriment, and who is not conscious of any particular desires or cravings, and quietly resigns itself to its mother's care and training. *כַּנְמֹל עָלַי נַפְשִׁי*, my soul in me is as the weaned child.

## PSALM CXXXII.

WE have here David's anxiety for the ark expressed, and a resolution to build for it a suitable habitation, vv. 3—6. Then follows, vv. 8—10, a prayer to God, that the public worship at the place where it should please Him to dwell, might be conducted by priests clothed with righteousness. The Lord's promise, which he made by oath unto David, to place him on the throne, is next brought forward, and treated of to the end of the Psalm. By many persons it is thought that it was composed by David; but others, with more probability, are of opinion that it was written by some one to be used at the dedication of the Temple. The mention of David's name in the 10th verse, and the terms there employed, militate against the notion of his being the author. The general



tenour of the Psalm shows that it might properly constitute a part of the service for the dedication of the first Temple. In support of this view, we find vv. 8—10 of this Psalm are nearly the same as the concluding portion of Solomon's prayer at the dedication, 2 Chron. vi. 41, 42. As it forms one of the *שירי המעלות*, we conclude that Ezra selected this ancient song for a similar use at the dedication of the second Temple.

1. *זָכוֹר וְנָרְא*, *remember &c.* The pause *Athnach*, put to *לְדָוִד* in this verse, seems to indicate that a certain emphasis is to be given to the word. The whole may be rendered as follows: "O Jehovah, remember for David all his troubles." The object of the Psalmist appears to be that of entreating God to perform the promise He had made to David; and the argument employed is, the great solicitude which he evinced to build a temple for the pure worship of Jehovah. This solicitude constituted no doubt a share of his troubles. The ancient versions have rendered the last word as if they read it *עֲנִיָּוִתוֹ*. Thus the LXX. have *πρῶτος*, and similarly, the Vulg. and Syr. The Chald., however, has translated it in the sense of *affliction*.

2. *אֲשֶׁר*, *who*. The antecedent is *דָּוִד*.

3. In this and the next two verses we have the vow mentioned which David made to the Lord; the first pers. is employed, as if the very words with which the vow is described were those that David used. *אֹהֶל בֵּיתִי*, *the tabernacle of my house*, i. e. *my house*. *אֹהֶל* itself signifies a house, as in Is. xvi. 5, where we have *דָּוִד אֹהֶל*. See Ges. Thes. A similar instance of two names of the same thing being used jointly, we have in the next hemistich, viz. *עֵרֶשׁ יְצִיעִי*. As we cannot suppose that David, from the time he uttered this vow, abstained

altogether from entering his house, from going to bed and taking sleep, it has been thought by some, that the passage refers not to the house made of cedar (2 Sam. vii. 2), in which David dwelt, but to some other which belonged to him, and which he had never inhabited previously to making the vow, and of course, for the sake of adhering strictly to his solemn obligation, he never inhabited it afterwards. In support of this notion, they cite such passages as 2 Sam. v. 9; 1 Chron. xv. 1; but in looking at them, one can see but very little on which they could ground their opinion. It is much more probable that the language of these verses is hyperbolical, and that it is intended only to express the great anxiety of David with respect to the house of God, to build which was the chief object of his thoughts.

4. **רצה לומר שינה קבועה. התי"ו במקום ה"א שֵׁנָת, sleep.** ואֵינָה לְסִמְכּוֹת, “wishing to say *fixed sleep*; the ת is in the place of ה, and it (the noun) is not construct.” Kimchi. Ewald in his *Lehrbuch*, § 173 d, says that שֵׁנָת is entirely Aramaic for שֵׁנָה. Ges. takes the same view.

5. **מְשַׁכְּנֹת. We have here what Delitzsch calls a poetic plural.** לַאֲבִיר יַעֲקֹב; “for the mighty *God* of Jacob.” The Psalmist by this expression, both here and in the 2nd verse, evidently has reference to the patriarch’s own words, which he employed in his blessing to Joseph, where God is emphatically styled *the mighty God of Jacob*: see Gen. xlix. 24.

6. The objective affix הָ, which appears with each of the verbs in this verse, is thought by some persons to refer to שֹׁכֵן שְׁמֵעָה שׁוֹבָה *understood*, and by others to שְׁכִינַת הַקֹּדֶשׁ. Some again, think that the antecedent is אֲרוֹן, *ark*; which, although it is generally masc., is nevertheless sometimes fem., as 1 Sam. iv. 17; 2 Chron. viii. 11. The ark, says Hengst., is not mentioned in the preceding context, but presents itself to the eye of the speaker. With respect to the noun אֶפְרַתָּה, it is doubtless the name of a place, and another name for Bethlehem, for the two words are found in connection in Mic. v. 2. It is, how-

ever, nowhere recorded that the ark was ever at Bethlehem; and consequently the expression, *we heard of it at Ephratah*, could hardly apply in such case. Others, therefore, as Gesenius, are of opinion that אֶפְרַתָּה means the region which was assigned to the tribe of Ephraim, where the city Shilo was situated, in which place the ark rested for a long period: see Judg. xviii. 31; xxi. 19; 1 Sam. i. 3. The next place here spoken of by the designation of שְׂדֵי יָעַר, *fields of the wood*, may be קִרְיַת יֶעֱרִים, in which place the ark remained for twenty years: see 1 Sam. vi. 21; vii. 1, 2. That district might be so called because it abounded in wood. Other expositions of this verse may be found, but none of them seem to have so much argument in their favour as the one above given; for the whole tenor of the context requires that אֶפְרַתָּה and שְׂדֵי יָעַר should be places in which the ark at some period or another abode.

7. נְבוֹאֵה, *let us come*. The people of Israel exhort one another to frequent the habitation of the ark, and to engage in the public services of religion. הֹדֶם רַגְלֵי, *His footstool*. The ark of the covenant seems to be here spoken of as the הֹדֶם רַגְלֵי, *the footstool of God*. See 1 Chron. xxviii. 2.

8. By a reference to 2 Chron. vi. 41, 42, it will be perceived that this and the two following verses form a part of the prayer which Solomon offered at the dedication of the Temple; and this circumstance contributes much towards confirming the opinion of those who believe the Psalm was composed for the purpose expressed in the argument. אֹרֶן עֹד, *the ark of Thy strength*, i. e. the symbol of Thy power and majesty. The phrase is found only here and in the passage above cited.

9. The verbs in this verse should be taken optatively; *may Thy priests be clothed, &c.; may Thy saints shout for joy*, i. e., according to Campensis, *may they have reason to shout for joy*.

11. Some think there is an ellipsis before אָמֵן of some such word as שְׁבַעַת; we shall then have the expression, *oath of truth*, or a true, infallible, irrevocable oath. Others understand

נֶאֱמַר as having an adverbial signification, the same as בְּנֶאֱמַר. So we have frequently שָׁקַר, meaning *in vain, to no purpose*. See Ps. xxxviii. 20. Hupfeld's rendering is the best: *It is truth, He will not depart from it.* מִפְּרֵי הוּא, *of the fruit &c.* Here we have the oath, or promise, which Jehovah made to David: allusion is made to 2 Sam. vii. 12.

12. Jehovah in this verse promises to the posterity of David the possession of the throne of the kingdom, on the condition of their obedience to the law and the testimony. We have in the plural עֲדוּתִי the affix י, which is that of a singular noun. A similar instance we meet with in Deut. xxviii. 59, where we find מִכּוֹתֶיךָ for מְכֻוֹתֶיךָ. The force of the affix in such case is distribution; as if Jehovah had here said, *every one of My testimonies*. Kimchi, on the contrary, is of opinion that Cholem is put for Shurek, and thus, by a slight change in the punctuation, the word would become עֲדוּתִי for עֲדוּתֵי.

13. כִּי. Some persons, as Mendelssohn, translate this particle here in the sense of *yea, indeed*. There is, however, no reason for departing from its usual signification of *for*. The general tenour of this verse is designed to be in accordance with that which immediately precedes. In verses 11, 12, we have Jehovah's choice of a king for His chosen people,—the choice was of David and his descendants,—and here, His choice of a place, where He might abide and make to them signal manifestations of His will.

15. צִידָהּ, *her provision*. The word צִיד signifies food which is taken in hunting, and then it is used to express food of any kind, provision generally. The LXX. have ῥῆν θήραν, which denotes provision that has been hunted, and so obtained; but another reading of the Greek version is ῥῆν χήραν αὐτῆς, which has been followed by the Vulg., the rendering being *viduam ejus*. This corrupt reading is noticed by Jerome.

16. In the 9th verse the prayer of the Psalmist to God is, that the priests may be clothed with righteousness; and in this concluding portion of the Psalm, where God is declaring what

He will do to the king and to His people, He promises to grant even more than was asked for in the petition; for, says He, "I will clothe her priests with *salvation*; not with righteousness only, but with what is the consequence or reward of righteousness, viz. *salvation*."

17. *שֶׁם וְהָרַ*, *there will I make the horn of David to grow*, i.e. the power and prosperity of his kingdom to increase. The figure is taken from those animals whose strength and means of defence consist chiefly in their horns. *עֲרֹכְתִי נֵר לְמִשְׁחִי*, *I have prepared a lamp for my anointed*. I have so arranged that the splendour and dignity with which he shall be invested, as the sovereign of my people, shall be exhibited, and extensively made known.

### PSALM CXXXIII.

If David were the author of this Psalm, as is stated in the title, we might suppose it to have been written when the internal disturbances had ceased, which Saul's jealousy of David had produced; and when the different tribes of Israel, anxious that the tranquillity of the kingdom should be restored, assembled at Hebron to make the son of Jesse their king. Assuming such to be the case, then it is most likely that Ezra selected the Psalm for the service of the Jews after the captivity, on the occasion recorded in Neh. viii. 1, &c.

1. *אֲחֵי*, *brethren*. The word expresses more than those who are descended from the same parents; it denotes members

of a community, having the same religion, and being governed by the same institutions. The passage, in the first instance, was addressed to the whole Israelitish nation.

2. A metaphor is here employed to represent the desirableness and benefit of unity amongst those who dwell together, and to whom the public good must be a common object. The figure is taken from the custom of anointing the High Priest with oil when he was consecrated to his office; and the fragrance and sweetness of this oil upon the head, beard, and garments of the High Priest, are emblems of the fruits of concord amongst the people. Aaron, as he was the first high priest, is put for high priests in general. The repetition of *קֶטֶר* is emphatic. See, for a similar instance, Ps. cxxii. 4. *כִּדּוּתָיו*, *his garments*. The fem. form of this noun, when it signifies garments, occurs nowhere else in Scripture. In all other cases it denotes measure, or extension.

3. Another figure is employed in this verse to represent the same as that intended by the 2nd, viz. the advantages of unity. "The point of comparison in v. 3 has been falsely made out by several. It is fixed by the "how good and how lovely," in v. 1. In the oil the goodness is expressly marked as the point of comparison. So that the lovely especially remains for the dew. The passage is to be taken thus: Hermon's dew=lovely dew. The dew is the more lovely, the more glorious the place where it falls, as in v. 2, the goodness of the oil was heightened by the dignity of the person, who was anointed with it. The question, how could the dew of Hermon descend, upon the mountains of Zion, is consequently disposed of." Hengstenberg.

## PSALM CXXXIV.

THE Levites and Priests, whose duty it was to watch at night in the Temple, are enjoined in vv. 1, 2, to

bless and pray to Jehovah. The third verse seems to be addressed to those who were the speakers in the two first verses. According to Delitzsch, the two first verses were addressed by the congregation to the priests and Levites, who were the night-watchers, and v. 3 was an answer of blessing from them to the congregation.

1. **הַעֲמִידִים**, *those who stand*, who minister in the Temple, attendants, such persons as wait on others to receive commands; and in this place they are the servants of God, who were appointed to minister in the sanctuary.

2. **קָוָה**. Some persons render this word as if it were an adverb. So Tilingius has: *Attollite manus vestras sancte*. There is no doubt that lifting up the hands reverently is the ordinary and proper posture of supplicants at the throne of grace; further, St. Paul, in 1 Tim. ii. 8, apparently with reference to this passage, speaks of *lifting up holy hands*. The LXX. and Syr., however, have taken the word as a noun, signifying *the sanctuary*; the former have *εἰς τὰ ἄγια*, and the latter **لَحْدَبِمَا**. Del. calls **קָוָה** *an accus. of direction*, and his rendering is "nach dem Heiligthum." **יְיָיִכֶם** incorrectly for **יְיָיִכֶם**.

3. **יְבָרֶכְךָ**, *bless Thee*. The affix of the sing. numb. seems to be put distributively.

## PSALM CXXXV.

THE title of this Psalm is **הַלְלֵי יְהוָה**, and this inscription is consistent with its contents; for we have in it an

exhortation to praise God, with the reasons on which the exhortation is grounded, such as the choice of Israel for a peculiar inheritance, the miracles which He wrought for His people, and the folly of idolatrous worship. From the 15th verse the Psalm, with a few verbal differences, is the same as a portion of the 115th. The period of its composition is not known.

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2. The *בֵּית יְהוָה*, says Mendelssohn in his *Beor*, is the place where the priests stand; whilst the courts, *הַצִּדְרוֹת*, surrounding the Temple were occupied by the people when engaged in their public prayers. Hupfeld, however, says that *the courts* here are parallel to *the house of the Lord*, and employed without regard to the particular division mentioned by Mendelssohn. See Ps. lxxxiv. 3.

4. *יַעֲקֹב*, *Jacob*. The name is here employed by the figure metonymy for the posterity of Jacob, as is evident from the parallelism of the two members, which is thus complete in all its parts.

5. Here is mentioned a cause of rejoicing, viz. the incomparable greatness and majesty of God; the declaration of which is introduced to the reader by the emphatic words, *כִּי אֲנִי יְדַעְתִּי*. See Exod. iii. 19; 1 Sam. xvii. 28.

7. *נִשְׁאָמִים*, *clouds*. *הֵם הָעֲנָנִים נִקְרְאוּ כֵן לְפִי שְׂדֵם עוֹלָם כֵּן*, *they the clouds are so called because that they ascend from the earth, and lift themselves on high*. Mendelssohn's *Beor*. The word is thus understood by the Chald., Vulg., Kimchi, Luther, &c. Aben Ezra has given to the word the meaning of *אֵד*, *vapour*. *מִקְצֵה הָאָרֶץ*, *from the end of the earth*. "Mari, quo terræ fines ambiuntur." Geier. See the same form of speech in Jer. x. 13. The *ל* of *לְמַסָּר*, Kimchi says, is the same as *עִם*.



9. בְּתוֹכִי, *in the midst of thee*. See on the affix כִּי, the note to Ps. ciii. 3.

11. The ל of לְקִיחוֹן is the sign of the accusative here; as דָּרְנוּ לְאַבְנֵר, *they slew Abner*, 2 Sam. iii. 30.

14. יִדֹּן. This verb signifies not only *to judge, to pass sentence*, but also *to plead, to perform the office of an advocate*, especially of the innocent and oppressed. See Gen. xxx. 6; Jer. xxii. 16. In this passage such is the import of the term. *Jehovah will plead the cause of His people*; He will defend them from hostile nations seeking to oppress and trample on their rights. And this sense agrees with the next parallel: *And He will repent Himself concerning His servants*, i. e. He will forego their punishments, and show them mercy. The verb *to repent*, יִתְנַחֵם, is often used in this manner in Scripture.

17. אֵף. In the parallel passage in Ps. cxv. 6, אֵף stands for *nose*; here the construction of the sentence requires it to be taken as a particle in the sense of *also*. וְ seems superfluous after אֵף. See 1 Sam. xxi. 9.

## PSALM CXXXVI.

WE have here, as in the preceding Psalm, an exhortation to praise God on account of the works of creation, and the blessings of providence; but especially for the many and signal favours which He had shown to His chosen people. It is thought by some persons to be a continuation of the foregoing Psalm, because of the identity of subject, and also because here we have no title; but although such is the case, yet that this and the preceding ever existed as one Psalm, is entirely a matter of conjecture. One

thing, however, is certain; the resemblance between the two Psalms is so strong that they must have been written by the same person. Every verse of this Psalm concludes with the clause: "for His mercy endureth for ever." It is supposed by some that this line was sung by the whole choir as a kind of response to the first line, which was chanted by some of the Levites.

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4. The Lamed prefixed to the first word of this and following verses shows that **לְדָר** is understood before it in each instance.

5. **בְּתִבְתָּה**, *with understanding*, i. e. wisely, ingeniously. See Ps. civ. 24, where **בְּחִכְמָה** is found in a clause similarly constructed to this.

6. **לְרִקַּע וָיָם**, *to Him who stretched out the earth above the waters*, i. e. who gathered the waters into one place, and made the dry land appear. The passage alludes to the creation. See Gen. i. 6.

15. **וַיָּעַר**, *and he shook out*. This verse contains an allusion to Exodus xiv. 27, where this verb is found.

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## PSALM CXXXVII.

It is probable that this Psalm was written soon after the return of the Jews from their exile in Babylon, and that it was composed by one of their poets, who had shared the hardships of that exile. It recalls to their memory the trouble and oppression which they had experienced in captivity. The longings after

Zion which they then felt, and their refusing to comply with the commands of their masters to profane the Lord's songs by singing them in a strange land, are expressed in strains which are beautiful and highly poetical. In the last three verses a strong desire is manifested that the course of God's providence should be such as would bring the people of Babylon to a sense of the crime of which they were guilty.

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1. נְהַרֹת בָּבֶל, *the rivers of Babylon*. By Babylon is meant, not the city, but the kingdom; and the mention of rivers, it is suggested by Rosenmüller, is because the synagogues were accustomed to be built near rivers, for the Jews were obliged to wash their hands before prayers. But as they had no synagogues in Babylon, this suggestion is not of much value. The following explanation by Hengstenberg is much more probable. "The peculiar reason for the children of Israel being represented as sitting at the streams, is the *weeping*. The children of Israel placed themselves beside the streams of Babylon, because they saw in them the image and symbol of their floods of tears."

3. The reason is here assigned for hanging up the musical instruments upon the willows, viz. *because they that carried us away captive required of us a song*. וְתִלְלֵינוּ. Buxtorf renders this word by *et suspensores nostri*, from the root תָּלָה. We do not, however, see how such a meaning can be admitted into the present verse, where it is evident that the word is employed with reference to those who led the Israelites into captivity. I think, therefore, that Ben Melech is more likely to be correct, who, in his מַבְלֵל יוֹפִי, says that תִּלְלֵנוּ is equivalent to שָׁלְלֵנוּ, *those spoiling us*. So we have פָּתַר and פָּשַׁר, *to interpret*. Still more, it seems to me, are those likely to be correct who derive this word from יָלַל, *to howl*, and this Ges. does, and he translates

it by *vexator*. See his Thesaurus. After וְתוֹלְלֵנוּ we must understand שְׂמֵאלֵנוּ of the first member of the verse as repeated here.

4. We have the reply of the captives, *How can we sing?* &c. נֶכֶד is *any thing strange*, says Fürst. Hence נֶכֶד אֶרֶץ is *a strange land*.

5. תִּשְׁכַּח יְמִינִי, *may my right hand forget*. We have here an abrupt termination of the sentence, which shows that some word is to be supplied in order to make it complete. The Chald. has altered the person of the verb, and so avoided the ellipsis; אֲנִישִׁיהָ לְיְמִינִי, *may I forget my right hand*; Syr. 2, *may (my right hand) forget me*. I think, however, the next verse shows how this is to be understood; there we have: *Let my tongue cleave to the roof of my mouth*, &c. The object of both verses is to express a great regard for Jerusalem; and, failing in that regard, the Psalmist hopes that the two members of the body, by which both instrumental and vocal music are performed, may be made incapable of doing their work—that the tongue may be unable to sing, and the right hand may forget the art of playing, or *her cunning*, as our translators have expressed it. Dr. Weir proposes the following emendation: “for יְמִינִי תִשְׁכַּח read יִבֶּשׁ כַּף יְמִינִי. In the ancient Aramean characters the difference between יב and ת is not great. *Let the strength of my right hand be dried up*.” Academy, June 1st, 1872.

7. בְּנֵי אֱדוֹם, *sons of Edom*, viz. the people who derived their origin from Isaac through Esau, and had therefore a common ancestor with the Jews; yet they cherished a hatred of them, and rejoiced when they fell into captivity, as we learn from Obadiah, vers. 10, 11, 12. יוֹם יְרוּשָׁלַיִם, *the day of Jerusalem*; the day when it was destroyed by the Chaldees. עָרָה, *make bare*, then *lay waste*. The Vulg. has *vastate*. It is the imper. piel of עָרָה, *to lay bare*. עַד הִסּוֹד בָּהּ, *to the foundation in it*, i. e. to its foundation. The Edomites cried for the total

destruction of Jerusalem, so that its very foundations might be laid bare.

8. בַּת־בָּבֶל, *daughter of Babylon*, i.e. inhabitants of Babylon : a city, or kingdom, and its inhabitants are frequently spoken of in the language of Scripture as bearing to each other the relation of mother and daughter : see Ps. xlv. 13 ; Is. xlvii. 1 ; Zech. ix. 9. הַשְׁדִּידָה, *the wasted one*. Zunz ; *die Beraubte*. It is the pass. participle Kal. See Jer. iv. 30.

### PSALM CXXXVIII.

ACCORDING to the inscription, this Psalm was written by David, and there is no internal evidence to militate against the authorship thus assigned to it. Since it consists entirely of praise to God for great mercies received, and of an exhortation to the kings of the earth also to render this praise when they hear the words of His mouth, and see His glory ; it may be inferred that the Psalm was composed on some occasion when David by God's help had overcome vast difficulties, and was in the full enjoyment of peace and comfort. It might have been subsequently used under similar circumstances, by the Jews in the second Temple, after their return from Babylon.

1. אֱלֹהִים. This word, as is well known, sometimes denotes *angels, kings, judges, or great people*. The Targum in this place has דִּינִיָּא, *judges* ; Rashi דְּשִׁרִים, *the princes*. Kimchi says

that אֱלֹדִים is used of *judges and wise men*; the Midrash, of the Sanhedrim and the prophets. The LXX. have ἀγγέλων. In Mendelssohn's Beor it is supposed that the noun is put for the pronoun, and that אֱלֹדִים נִגַּד stands for אֱלֹדִים נִגַּד. Hupfeld thinks that the gods of the heathen are meant.

2. בִּי-הִנְדִּילָתָ עַל-כָּל-שְׁמֶךָ אֲמַרְתָּ. One mode of rendering this expression is to consider כָּל as independent of שְׁמֶךָ: *for Thou hast magnified above everything Thy name, and Thy word.* But it has been properly observed by Aben Ezra, that כָּל in this case should have a Cholem, and not a Kametz Chatuph, with which it is found, Baer excepted. Besides, the translation is not supported by any of the ancient versions. We understand אֲמַרְתָּ, *word*, to denote here, *the word of promise.* The force of the passage may therefore be, that God's promises are so great, and His performance of them so exact and true, as even to surpass previous expectations, notwithstanding His great name. Agreeably to this sense is the Chald. version.

3. בַּיּוֹם קָרָאתִי, *in the day that I called.* There is an ellipsis of אֲשֶׁר. The Vau prefixed to the next verb has the force of *then.* At the time of my calling, *then* Thou answerest me. תַּרְדֵּהֲבִנִי. All the ancient versions have translated this word as if the root were רָבָה, *to multiply.* Thus, the LXX. have πολλαπλασιῶς με ἐν ψυχῇ μου δυνάμει σου; Vulg. *Multiplificabis in anima mea virtutem*; Syr. ܕܢܚܝܬܐ ܕܢܦܫܐ ܕܝܬܝ ܕܝܚܝܬܐ ܕܝܬܝ, *and Thou hast increased the strength of my soul*; Chald. the same. רָוַב signifies *to make a tumult, to be ferocious.* Prov. vi. 3; Is. iii. 5. In the Hiph. it is found here, and Cant. vi. 5, *to make courageous, or to strengthen. Thou strengthenest me with strength in my soul.* So Aben Ezra and Kimchi explain the verb by תַּרְדֵּהֲבִנִי.

5. בְּדֹרֵי יְהוָה. The force of בְּ seems to be that of *concerning.* *The kings of the earth shall sing concerning the ways of the Lord, how that they are good and merciful.*

6. כִּי וְגו', *though Jehovah is high, yet He beholdeth the humble.*

Though He is so exalted, yet He regardeth the lowly with compassion. Some interpreters consider the next hemistich as also referable to שָׁמַיִל; thus, though Jehovah is high, yet from afar He recognizeth the lowly. But the parallelism of the two members will be better sustained without this reference. The latter hemistich will be, "and the proud He knoweth afar off." The sense is the same as that of Ps. cxiii. 6. יָדָע, the punctuation is anomalous. Delitzsch says "that it is the fut. Kal, apparently formed after the analogy of the Hiph. forms, יִלְלֵל. Is. xvi. 7, and יִשְׁבֵּחַ, Job xxiv. 21."

7. תִּשְׁלַח יָדְךָ, *Thou wilt send forth Thy hand to save me from the anger of enemies.* The Chald. adds, לְתַבְּלֵתִי מִלְּאֵתֵי אֲדֵרְתִּי.

## PSALM CXXXIX.

THE Psalmist discourses on the omnipresence and ever-watchful providence of God. The sentiments and language are in a high degree beautiful, and are calculated to stir up in the reader increased love and veneration for those holy attributes of the Deity which are here brought to his notice. In the 19th verse he expresses his desire that the wicked may be destroyed, and he proceeds to state that his own feeling against them was on account of their rebellious and blasphemous conduct against Jehovah. Of course some particular wicked men are here referred to; but who they were we cannot now determine. In the title the Psalm is ascribed to David.

2. לִירֵעַ only here. ל denotes the *direction* of the thought.
3. אֶרְצִי, *my path, my going on in my path*, as appears

from the next word. וְרַבֵּעַ, and my lying down. רַבֵּעַ is the Chald. for רַבַּץ, to lie down; so here רַבֵּעַ is equivalent to רַבַּץ. Jerome has *accubationem meam*. וְרִית, Piscator translates *circumplecteris*; Campensis, *Tu es circum me*; Pagninus, *cingis*; Luther, "Du bist um mich." But this rendering is not given to וְרִית in any other passage of the Old Testament, and it has not in this place the support of any of the ancient versions. The verb signifies to disperse, to fan, to winnow, as if used in the sense of to separate the corn from the chaff; and so here, by way of figure, it is employed to signify, to separate between, or to investigate the good and the bad in the daily conduct. Agreeably to this is the LXX., ἐξυχνίσας. The Syr. has ܠܢܝܢܐ, Thou knowest. וְהִסְכַּנְתָּה, Thou art acquainted with. Mendelssohn says it is equivalent to the Rabbinical term וְהִרְגַּלְתָּ, here, Thou art intimately acquainted, viz. with all my ways: see Job xxii. 21.

4. כִּי וְהִנֵּה, for there is not a word in my tongue, behold, Lord, Thou knowest all of it. The Psalmist is treating of God's omniscience, and says, that he knows the thoughts of the heart before they are expressed by words from the mouth. So כִּי is translated in Chald., by ܢܚܕ. The LXX. have for ܢܚܕ, λόγος ἄδικος; and they are supported in this addition of an adjective by the Chald. of the Antwerp Polyglott.

5. צִרְתָּנִי. There are some who take this verb as if the root were צִר. Thus the LXX. have ἐπλασάς με, Thou hast formed me; Syr. ܥܠܡܐ, the same. But it is certain that the root of צִרְתָּנִי must be צִר, to afflict, press, besiege. Hence the meaning of the verse is: "Thou hast so pressed upon, or besieged me both behind and before, that I find there is no escaping from Thee; Thou hast placed Thy hand upon me, so that I am quite in Thy power." The whole passage is a figure, representing God's thorough knowledge of man.

6. After describing the perfect knowledge of an omnipresent God, the Psalmist declares his inability to comprehend this



knowledge, to understand how any Being, even the Supreme, can possess this knowledge; in short, he is quite unable to comprehend, in their infinite extent and complicated relations, the Divine attributes. לֹא־אֵיכָל, *I am not able* The expression is elliptical, as it is in Ps. xxi. 12; ci. 5. Delitzsch renders the words by: "I have not grown up to it."

8. אֲסֹנֶנָּה, *if I ascend*. The verb אֲסֹנֶנָּה is not found elsewhere in the Hebrew Scriptures, but it is met with frequently in Chald. and Syr. Some think that אֲסֹנֶנָּה is for אֲסֹנֶנָּה from אֲסֹנֶנָּה, and *I make my bed*. The noun אֲסֹנֶנָּה, *bed*, we had in Ps. cxxxii. 3.

9. Before the verb אֲסֹנֶנָּה, commencing the verse, repeat the particle אֲנִי: *If I take the wings of the morning*. אֲשֶׁר, "it is the light which is seen in the clouds before the rising of the sun, and it is like as if it had wings to fly with haste; for in a moment the dawn of the morning is spread over the horizon, from the end of the east to that of the west." Mendelssohn's Beor.

10. יְדִי תִנְדְּבֵנִי, *Thy hand shall lead me*; by which Dathe understands God's gracious presence to defend the Psalmist. Such, indeed, may be the sense of the words; or they and the next clause may be used to express man's subjection to God in whatever place he may be. In either case, to illustrate according to his ability the Divine omnipresence, is what is mainly intended by the sacred writer.

11. אֲשַׁפֵּנִי. This verb אֲשַׁפֵּנִי, is found, besides this, in two other places of the Old Testament. It is supposed here to possess the same signification as אֲשַׁפֵּנִי, but very erroneously. Delitzsch observes; "we must either assign to אֲשַׁפֵּנִי the signification *operiat me*, without being able to prove it, or we must put a verb of this signification in its place, viz. אֲשַׁפֵּנִי (Ewald), or אֲשַׁפֵּנִי (Böttcher), which latter is the more commendable here, where darkness (חֹשֶׁךְ, synon. אֲשַׁפֵּנִי, אֲשַׁפֵּנִי) is the subject." In the two other passages, viz. Gen. iii. 15, and Job ix. 17, it takes the sense of *to smite*, or *to bruise*. Such is the Aramaic signifi-

tion of the term, as appears from Deut. ix. 21, where the words **אָפַת אֹתוֹ**, *I will smite him*, are translated in the Targum by **שִׁפִּית יָתִידָהּ**. Gesenius connects the sense of **שָׁפַת** in these passages with that in the present one, by considering the primary idea to be, *to lie heavy upon, to press*; and hence here, **יְשׁוּפֵנִי חֹשֶׁךְ**, *darkness shall press me, i.e. shall cover me*.

13. **קָנִיתִי**. The usual signification of **קָנָה** is *to possess, to acquire*; but here it is thought to contain the notion of *forming, or creating*. The reason of this difference in the sense may be accounted for from the circumstance, that in Arabic there are two verbs to which **קָנָה** may correspond, viz. **قَنَى**, *to possess*, and **لَبَّى**, *to create*. So in Gen. xiv. 19, God is said to be "*the creator (קָנִיה) of heaven and earth.*" The LXX. for **קָנִיה**, give **ὁ ἑκτίστης**, and the Vulg., *qui creavit*. Again, in Prov. viii. 22, for **קָנִיתִי** the Chald. has **בְּרָאֲנִי**, *hath begotten, or created me*. From these and other passages it is evident that **קָנָה** was supposed by the ancient interpreters to have the sense of *to form, or create*; and this meaning seems to be required in the verse before us, and comports with the next verb, **הִתְסַבֵּנִי**, *Thou didst fence me, i.e. protect me*. Thus in Job x. 11, "*Thou hast fenced me with bones and sinews.*" The verb is **סָבַךְ**, the same as **שָׁבַךְ**.

14. **נִוְרָאוֹת**, used adverbially, *fearfully*, see **נִפְלְאוֹת** so used in Job xxxvii. 5. **וְנַפְשִׁי יָדַעַת**, *and my soul knoweth*, viz. Thy works to be exceedingly wonderful.

15. **עֲצָמִי**, collectively *my bones*. The root is **עָצָם**, cognate with **עָצָם**, *bone*. See Ges. Thes. **רָקַמְתִּי**, *I was curiously wrought*. **רָקַם** is *to embroider*, and is here used to express the delicate and complicated texture of the human frame. **יְתֵדוֹתַיִת**, **אֶרֶץ**, *the lowest parts of the earth*, here put by way of figure for the womb; because, says Rosenmüller, "*sit ille tenebrosus, perinde ut sunt terræ cavernæ et secessus.*"

16. **גִּלְמִי**, *my substance*. **גִּלְמִי** is not elsewhere found in the Old Testament; but it is of frequent occurrence in Rabbinical writings. Kimchi says, **דִּיא הַמָּשָׁה הַקְפּוּאָה קֹדֶם שִׁיוֹצְרוֹ אֲבִיר**,

בֶּה, *it is the coagulated drop before that members are formed with it.* כֻּלָּם, *all of them*; the pronoun seems to refer to יָמִים by anticipation. יָמִים יֵצְרוּ, *the days were decreed.* The last words of the verse will refer to the writing of those things previously mentioned in God's register, וְלֹא אֶחָד בָּרָם, *and not one of them, or among them, was omitted*; not one of the particulars concerning my formation has been left out of Thy record.

17. רָעָדָה, *Thy thoughts*, as revealed in Thy holy word. Mendelssohn, however, makes the pronominal affix passive: "The thoughts which I think concerning Thee, how precious are they to me! I love to speak of them." The ancient versions take the noun in the sense of *friends*. רֵאשִׁידָם, *the sums of them*, an unusual plural. For this meaning of רֵאשִׁי, see Lev. v. 24; Ps. cxix. 160.

18. הִקְצִיטִי וְעוֹדִי עִמָּךְ, *I awake and I am still with Thee.* The Psalmist's intention here is doubtless to state that all his thoughts were so absorbed in the contemplation of Jehovah, that as soon as he awoke he found himself as before he went to sleep, viz. with God, i.e. intent on the study of His attributes.

20. יִמְרָדָה, *Who speak of Thee.* The נ is omitted in this verb; so we have תִּמְרָדָה for תִּמְרָדָה in Ps. civ. 29. The force of the affix is *of Thee*, or *concerning Thee*; for then the first member is, *They speak of Thee for a wicked purpose*, and so it corresponds with the second, which is, *Thy enemies take (Thy name) in vain.* They pretend to piety, they act the hypocrite for selfish objects. נִשְׂוָה according to Delitzsch should be נִשְׂוָה. שִׂמְךָ, is probably understood.

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## PSALM CXL.

WE have here a prayer to God for preservation from the violence and malice of certain individuals, who seemed to have been engaged in the most hostile designs against the Psalmist. It is supposed to be a Psalm of David, written at the period when he was opposed by Saul and Doeg. At all events, the burden of the poem is a complaint against slanderers, and is therefore suitable for other occasions than the one which has been mentioned. It might, for instance, have been employed by the people of Israel after their return from exile, when they were exposed to the enmity of the Samaritans and other nations.

2. תִּבְצְרֵנִי. The נ here remains, although it has the final Sheva, and ought, therefore, according to rule, to be assimilated. For other instances of this irregularity, see Prov. v. 2; Ps. lxi. 8, &c.

3. יִגְדְּרוּ, *they collect together, or congregate*. The root in this case is גָּדַר, and the expression יִגְדְּרוּ מִלְחָמוֹת, will signify, *They gather together, and make ready for wars*; and so the LXX. have παρατάσσοντο πολέμους, *they set battles in order*. But others think גָּדַר is here equal to גָּרַד, *to excite, from גָּרַד*.

4. שָׁנְנוּ וְהָרָה, *they have sharpened their tongue as a serpent*.

"The Psalmist said as a serpent, for the serpent when it comes to bite will open its mouth, and will hiss and move its tongue here and there, as if it would make it sharp as a barber's razor," תַּעַר הַנִּלְבִּים. Kimchi.

6. יָד מִעֵקֶל, *by the hand of the path, i. e. by the path, or by*

*the side of the path.* יָ is often found in a construction like the present, either as pleonastic, or as acting the part of a preposition : see Prov. viii. 3.

9. מֵאַרִי, *desires of.* The desires which the wicked have for my destruction. This word is an ἀπαξ λεγόμενον; but it has the same root, and doubtless the same sense, as אָרַח and תִּתְאַרֵּחַ. The sing. is מֵאַרְחִי, and the plural follows the analogy of מְשַׁמְּדִים, מְדַמְּדִים &c., instead of being as we would expect מֵאַרְיִי, like the construct. forms גִּרְיִי (Gen. xxvii. 9. 16) לִרְיִי (Is. xxx. 28). רָשָׁע. This noun is to be regarded as collective, as is evident from the plural verb יִרְמוּ at the end of the verse. וְזָמוּ, *his evil thought, or design*: the affix, like its antecedent noun, is collective. זָמָה is another noun, which we do not elsewhere meet with; but in sense it agrees with וְזָמוּ and מִזְמוֹרָה. The last verb, viz. יִרְמוּ, wants something to connect it with what goes before; some such particle as כֵּן, or perhaps the particle אֶל repeated would be sufficient. *May they not be lifted up.* Hupfeld says that יִרְמוּ belongs to the following verse, in which he is probably right.

10. רֹאשׁ מִסְבִּי, *the head of those that compass me about.* Some say מִסְבִּי is not a participle *those surrounding me*, but an adverb *round about me*, = סָבִיבוֹתַי: *they lift up their heads round about me.* וְיִכְסְמוּ refers they say to שְׁפִיתֵימוֹ, instead of to עַמִּל. Others say רֹאשׁ may express the leader of the hostile party, as Saul or Doeg, in the case of David being here the speaker. But רֹאשׁ also signifies *poison*; and if that be the sense intended here, then the noun will be in apposition with עַמִּל. *May the poison of those surrounding me, may the mischief of their lips cover them.* See “the Psalms chronologically arranged by four friends.”

11. יִבוֹשׁוּ. *Burning coals shall be moved upon them.* The verb is the Niph. of בָּשָׁה. There is another reading, viz. יִבִּישׁוּ, which, according to the consonants, is the Hiph.; but if this be adopted, it must be taken impersonally. בְּמַחְמֵרוֹת, *in deep ditches.* This noun is not elsewhere found in Scripture; but

it is usually translated, on the authority of Hebrew philologists, according to the foregoing. The Chald. has גִּיּוֹצָן דִּמְחָמָרִין. Rabbi Nathan and Kimchi expound it by שְׂחוֹת עֲמוּקוֹת, *deep ditches*. Gesenius, in his Thesaurus, considers the root to be the Arabic verb هَمَرَ, "*fluxit aqua cursu effuso.*" Agreeably to this derivation is the comment of Rabbi Parchon, which he has cited, פ' אשר הנחלים ההולך ברוח ובועף, *The explanation is the effusion of torrents flowing with strength and impetuosity.*

12. אִישׁ לָשׁוֹן, *a man of tongue*, i. e. *of evil tongue*; a slanderer, or detractor. So we have in Eccles. x. 11, בָּעַל הַלָּשׁוֹן, which in the Chald. is rendered by אֲכַל קִרְצָן, *a calumniator*.

## PSALM CXLI.

THIS Psalm contains a very earnest petition to God to be delivered from the hands of some furious persecutor, together with a prayer for patience that the sufferer might not be instigated, by the injuries he had received, to a course of conduct inconsistent with obedience to God's commandments, and with the maxims of sincere piety. The author of the Psalm is supposed to be David, and the occasion of it might be his concealment in the cave at Engedi, when Saul was manifesting the most hostile designs against him, and seemed as if determined to chase and hunt him to death.

2. Before קִטְרֶת and מִנְחָת, understand the particle כ. מִנְחַת עֶרֶב, *the evening sacrifice*. Some persons, as Kimchi,

think that the expression is here employed by synecdoche for morning and evening sacrifices. Others suppose that David offered up these prayers at the time of evening.

3. שְׁמֶרָה, *a watch*. The form of the word is the same as חֵכְמָה, *wisdom*, עֲצָמָה, *strength*. דֶּל, *door of*. So it is translated; as if it were equivalent to דֶּלֶת; it is considered that one word is a diminutive form of the other, as בַּת is put for בֵּית. In Job xli. 14, we have דֶּלֶתַי פָּנָי, *the doors of his face*, which denote the lips. The door of the lips can only mean the lips themselves; but then one would expect to see the dual דֶּלֶתַי used, as in the passage in Job here cited. I think, therefore, it would be better to take דֶּל from דָּלָה, *to draw up*, viz. the lip. Agreeably to this Zunz has translated דֶּל here by *Öffnung*. Hence *guard against the opening of my lips*, will be the correct translation, and will agree with the petition in the former hemistich.

4. In the first clause of this verse the Psalmist prays to be kept from uttering an evil word, and in the next from doing any wicked action; for עֲלֵלוֹת בְּרָשָׁע doubtless denote *wicked actions*. So Kimchi has כַּעֲשֵׂה רָשָׁע, *work of wickedness*, or *wicked work*; Jerome, *cogitationes impias*. In the last word of the verse we have the ἀπαξ λεγόμενον, בְּמִנְעֵי דֹם; but as the root is נָעַם, there can be no doubt that it signifies *delights*, or *pleasures* of some kind; and as it follows the verb אָלַם, those delights are obviously *delicacies of food*. When the sense is in no way fixed by the passage, the noun may denote pleasures in general, those of the mind as well as those of the body.

5. The noun חֶסֶד may be taken adverbially: *The righteous man will chastise me mercifully*; or the expression may be rendered as by our translators: *Let the righteous smite me, it shall be a kindness*. שֶׁמֶן רֹאשׁ, *oil of the head*, i. e. very precious oil. So we have בְּשֶׁמֶם רֹאשׁ, *principal spices*, Ex. xxx. 23. This rendering will agree with the tenour of the former expression; for that will thus run parallel with the present one, *let him*

*reprove me, it shall be a head oil*, i. e. the reproof of such a person will be made with so correct a judgment, and with intentions so good, that it will become me to respect it; and the influence of such chastening will, I believe, be most salutary, like precious oil, which refreshes and makes agreeable the person of him who is anointed with it. אֶל־יָנִי רֹאשִׁי, *let not my head refuse*, viz. the chastisement which the righteous man will inflict. The verb is the Hiph. of נָיַן. The more correct form is יָנִין, which is found in thirty-six of Kennicott's MSS. עַד כִּי, *for yet*. Continuance of time is expressed by the particle עַד; the Psalmist says in substance, that his prayer against the evil designs of the wicked should *continue* to be offered. The ו of וַתִּפְלֹתִי introduces the apodosis. The last two verses stand connected thus: the Psalmist prays that he may not incline to the conduct of the wicked to whom he here alludes; to be preserved from such calamity, he receives in this verse with gratitude the reproofs of a truly righteous man, and at the end says, his prayer for those who seek to injure him shall not cease.

6. The circumstances mentioned in this verse correspond slightly with the history recorded in 1 Sam. xxiv., and afford some evidence that the Psalm was written by David, and that the whole of it has reference to the transactions connected with the concealment in the cave at Engedi. Here it is said that the leaders *were upon the sides of the rocks* &c., and there we read (ver. 2) that Saul and his chosen men went to seek David upon *the rocks of the wild goats*. Here we are told that *they heard my words that they were pleasant*; and there we learn that David spared the life of Saul when it was in his own hands, and spoke to him words so gentle and dutiful, that they must have been very pleasant to the men of Saul who heard them. שָׁפְטֵם, Aben Ezra says, has the force of נִדְבָרֵם.

7. כְּמוֹ פִלֶּה וְכָעַץ, *as one cutting and cleaving*. Many persons understand עֵצִים, *wood* after these participles, supposing the comparison of scattering the bones to be made with the scatter-



ing of wood after it has been cleft. But it is more probable that what the Psalmist intended to say was in substance as follows: "Our bones lie scattered at the edge of the grave, just as one cutting and cleaving the earth in making a grave often throws up bones, which may be seen scattered here and there among the earth lying at its sides." The verse is poetical, and the figure indicates great distress.

8. אֶל־יָדַי נִפְשִׁי, *empty not, or pour not out, my soul.* See Gen. xxiv. 20, where this sense of נִפְּדָה is found.

10. בְּמִכְבָּדָיו, *in his nets.* Some refer the affix to God, who as a wise judge convicts the wicked by their own craftiness. Others with more probability consider it to have reference distributively to רְשָׁעִים. יַחַד, *together.* Hengst. and Zunz place, contrary to the accent, יַחַד with רְשָׁעִים. It is better to translate it, *at the same time.* Whilst I, at the same time pass over (safely).

## PSALM CXLII.

THE Psalmist in danger arising from persecution earnestly supplicates God for help, whom he acknowledges to be his only refuge and support. The title makes it a Prayer of David in the cave; and as the preceding Psalm has relation to the events which occurred at Engedi, it is probable that this refers to them also, rather than to those which took place at Adullam. The Psalm, however, is very intelligible, without determining the particular event to which it owes its composition.

4. וְיָדָעָה יְדֵעָתָּה נְתִיבָתִי, *Thou knowest my path.* The Vau introduces the apodosis. Thou hast become so well acquainted with the difficulties by which my path has been beset, that Thou hast been willing to protect me in the midst of my troubles. יָדַע has the force of having knowledge of, and a will to act upon such knowledge for good. To know my path, says Rashi, is to know *how many are the snares in it*, כַּמָּה מִקְשִׁים, יש בה.

5. הִבֵּיט יָמִין תִּרְ, *look to the right hand and see, there is no one knowing me.* The verbs being put in the imperative, are more emphatic than they would be if in the indicative. The proper imper. form of the first verb is הִבֵּט. See 1 Kings xviii. 43; Job xxxv. 5. As to יָמִין, Kimchi observes, זָכַר יָמִין וְלֹא זָכַר, *Kimchi observes, he hath mentioned יָמִין, and hath not mentioned שְׂמָאל, for the sake of conciseness, according to custom; for from the one the other may be understood.* But a more likely reason why יָמִין is especially mentioned, arises from the circumstance, that the right hand of an individual was the place occupied by his advocate; and it seems, from the tenour of the verse, that the Psalmist is complaining of the want of some one to plead his cause, and to assist him in the dangerous situation in which he was placed. Hence he proceeds to say, that refuge had failed him, and that there was no one *to seek after his life*, i. e. to avenge his cause. דִּוְרַשׁ לְנַפְשִׁי, *seeking my life*, to preserve it, or avenge it. For such sense of דִּוְרַשׁ, see Gen. xlii. 22, and other places. So the Syr. has ܠܡܕܐ ܕܡܢܐ, *and there is not an avenger.*

8. The Psalmist, after praying for deliverance, states that the religious portion of the people (the righteous) would rejoice in it. They, saith the Psalmist, *will make me a crown for their heads*, בְּי יִכְתְּרִי; i. e. the triumph of my cause they will regard as a triumph to themselves.

## PSALM CXLIII.

THIS Psalm, like the preceding, consists of complaint, confidence, and prayer for deliverance from the troubles which oppressed its author. It may have been composed by David on the same occasion as that of the last two, for not only is the subject-matter very similar, but there is also a great likeness in certain verbal expressions. Among others, compare especially cxlii. 4 with cxliii. 4.

1. בְּאַמְנֻתְךָ, *because of Thy faithfulness, or truth.* אֱמֶת has the force of בְּעֶבְרִי, and so it has as the prefix to the next noun. The Psalmist prays to God that He would listen to the supplications made to Him, because, being faithful and just, He would perceive that righteousness was on the side of him praying, and iniquity on that of the enemy.

2. וְאַל־תִּבּוֹא וְנִי, *and enter not, &c.* Be not strict in Thy judgment of my offences, for I know there is not a man who can be inherently righteous before Thee. This verse seems to cause a break in the continuity of the subject, and therefore it is probably to be regarded as parenthetical.

3. כְּמַתִּי עוֹלָם. These words are differently rendered in the ancient versions. The LXX. have ὡς νεκρὸς αἰῶνος, the Syr. *ܐܡܪ ܡܝܬܐ ܠܗܝܠܐ ܠܚܝܬܐ*, the Chaldee *וְהָיָה שְׁכִיבִי עַל־מָא וְהָיָה עַל־מָא וְהָיָה עַל־מָא*, as *they that lie down of this age.* The real sense of the expression is, *as they who have been dead a long time.* The Psalmist employs hyperbolical language in this verse; he says, the enemy hath beaten his life to the ground, hath made him dwell in dark places, and for such a length of time, that there remained no

remembrance of him, and that he had become like those persons who had long since been in their graves. The design of all this is to express emphatically great sorrow and oppression.

5. בְּמַעֲשֵׂה יָדֶיךָ, *on the work of Thy hands*, as those memorable works of mercy which were done to the Israelites of old. אֲשׁוּחָהּ, *I meditate*. This verb is the Pilel conjugation from the root שׁוּחַ.

6. נַפְשִׁי תָרָה, *my soul is to Thee as a thirsty land*, i. e. my soul thirsts for Thee. See Ps. lxxiii. 2.

9. אֶלֶךְ בְּסִתִּי. Our translators have paraphrastically rendered these words: *I flee unto Thee to hide me*. The LXX. read πρὸς σὲ κατέφυγον, *I have fled to Thee*. Ewald thinks the original Hebrew reading to have been הָסִיתִי; but הָסִיתִי is usually constructed with ב, and he adduces no instance to show that it is ever found with אֶל. His rendering is: "dir hab' ich mich vertraut." He is followed by Zunz. It is an elliptical expression, and the authorized version of it is perhaps the best. According to Aben Ezra, the meaning may be, *revealing to God alone, and keeping secret from men*.

10. רוּחַךְ טוֹבָה, *Thy good spirit*. The good spirit of God is here mentioned, in opposition to the evil spirit by which the enemies of the Psalmist were actuated. The art. is not to טוֹבָה. See Ges. Gram. § 111. b. 2.

## PSALM CXLIV.

THE Psalmist blesses God for His mercy to himself, and prays that he may be delivered from the hand of his enemies. It is said in the title to be a Psalm of David. The 3rd verse contains the same sentiment, and is expressed in nearly the same terms, as the 5th

verse of the 8th Psalm. There are also many sentences which are very like to some in the earlier Psalms. As David was the author of those Psalms, we may infer that he was also the author of this. Verses 12—15 differ so completely in style and matter, that it is thought that they could not have been originally a part of the Psalm. It may be that the original Psalm was modified, and received the addition of these verses by Ezra or some other person, at a late period of the Jewish commonwealth, to adapt it to some occasion which arose at that time.

2. **הָרַחֵק**, *who treadeth*. Rabbi Nathan, **פָּרְשֵׁהוּ וְרָקַע**, *expansion, and beating out*. It is read twice in the Old Testament besides in this place, viz. 1 Kings vi. 32; Is. xlv. 1. Arab. **رَدَّ**, *reduxit*. It is cognate with **הָרַחֵק**. As to **עַמִּי**, *my people*, Piscator conjectures that **עַמִּים** should be read as in Ps. xviii. 48, where we have **וַיִּדְבֹּר עַמִּים תַּחְתִּי**, *and He subdued the peoples under me*. This reading, indeed, is actually found in a number of MSS. examined by Kennicott and De Rossi. The most probable way in which **עַמִּי** got into the text, was by its having been written in the first instance as a contraction for **עַמִּים**. Rosenmüller thinks, what is less likely, that the original word was **עַם**, and that the **י** is paragogic; **עַם** of course to be taken collectively.

3. The Psalmist in this passage contrasts the greatness of God with the littleness of man; and expresses his grateful surprise that He who is so high should condescend to regard a creature so low as sinful man. The prefix **י** has the force of *that*.

4. **יָמָיו וְנוֹ**, *his days are as a shadow passing away*.

5. The verbs in this and the next three verses are found

in the imper., whilst in the corresponding passages in the 18th Psalm they are in the præst. tense. This difference is accounted for by Mendelssohn, by supposing these verses to have been uttered in the language of prayer for salvation, whilst those in the 18th Psalm were spoken after the salvation had been obtained.

6. בְּרוֹק בָּרַק תִּהְיֶה, *cast forth lightning, &c.* The Psalmist desires that the enemies of God may be visited with severe punishment, not with punishment simply arising out of the ordinary course of events; but he prays that there may be more striking manifestations of the Divine displeasure.

7. יָדְךָ, *Thy hands.* Many MSS. of Kennicott and De Rossi read the sing. יָדְךָ, which is supported by the ancient versions and other passages of Scripture, such as Ps. cxxxviii. 7, &c., where the same expression is found. פָּתַחַי, lit. *open me, loosen me, i. e. save me.* מִיַּד אֶדְמוּי כִּי הִצִּיל אֶת אֶדְמוּי מִמָּוֶת. *The meaning of פָּתַחַי is פְּתִיחָה (opening); for he who delivereth man from the hand of his enemy, behold, he looseth him from his bond.* Kimchi. בְּנֵי נֶכֶד, *children of a foreign land, i. e. foreigners.* So the LXX. have *υἱὸν ἀλλοτρίων*. Here, as well as in other passages where these words occur, the notion of an enemy is implied.

8. The Psalmist proceeds to describe the enemies whom he had spoken of figuratively in the preceding verse, and he says that they utter vain and empty threats; or, it may be that he is speaking of faithless nations, which would not adhere to any treaty of peace which they had made with the people of Israel. Agreeably to this notion is the latter member of the verse, יְמִין שֶׁקֶר, *and their right hand is a right hand of falsehood*; which Rashi thus explains, כִּשְׁבָאוֹ לִפְשֵׁט יָמִין לִשְׁבֻּעָה, *when they come to extend their right hand for an oath, behold, they swear falsely.* So also many other Rabbinical commentators.

11. This verse is the same, excepting the omission of מִיָּמִין

רָבִים, as the latter part of the 7th, and the whole of the 8th verse. It is a repetition of those verses as a refrain.

12. There are some persons who make *the foreigners* the speakers in this verse, and suppose an ellipsis of אֲחֵרֵי after the pronoun; but it seems more reasonable to believe that the Psalmist in the name of the people of Israel generally is praying for the future welfare and prosperity of the nation. אֲשֶׁר בְּנֵינוּ, *that our sons*. Hengstenberg. פְּנִמְיָעִים, *as plants* in the culture of which so much care is bestowed, so, saith the Psalmist, may our sons grow up in their youth, with their minds duly trained to virtue and rectitude of conduct. כְּזֵיתִית. *as the corners*. Besides this place this noun is found only in Zech. ix. 15; but as it exists in this sense both in Syriac and Arabic, there is no doubt that such is the meaning here. Hupfeld thinks vv. 12—15 an isolated fragment.

13. מְגֵרְנֵי, *our garners*. This word is an ἀπαξ λεγόμενον, but it has most probably the same root as גֵּרַת. Ges. considers the root to be the Arab. جَرى, *to hide, to conceal*, and so the noun here may signify *garners*, as places where stores are privately kept. מְפִיקִים מִן אֵל וְ מִן, *producing fruits of all kinds*. Rabbi Nathan expounds the noun מִן by מִן, which is correct, for the term is doubtless Chaldee. מֵאֲלִפּוֹת, *of thousands*, i. e. our flocks bring forth by thousands.

14. מְסֻבִּלִים, *burdened*, viz. with flesh, according to Pagninus, who has, *onusti carne*. The root is סָבַל, the form is the pual participle, which occurs only in this place. Campensis has paraphrased it: *sani et ferendis oneribus apti*. Syr. حَمِيْب, *strong, powerful*. Perhaps *burdened oxen* may be a phrase equivalent to our *beasts of burden*, such as are strong and adapted to carry burdens, and eminently fitted for this service. אֵין פֶּרֶץ there is not a breach. Bochart understands a violent rupture of the uterus, or an abortion; a sense which is agreeable to the context. It is, however, more likely that this latter portion of the verse does not treat of oxen, but rather of an

independent subject. The Psalmist may be speaking here of tranquillity and contentment among the people; thus, *there is no breach* (פָּרֵץ), *there is no going forth* (לִצְאוֹת) *to war, there is no shout* (צִדְדָה) *of battle in our streets.*

15. שֶׁפֶּכֶה, *who as so, i. e. who is in such a case,* found also in Cant. v. 9. The שֶׁ blended with הִהִי is not elsewhere met with.

## PSALM CXLV.

THIS is a Psalm of praise to God on account of His greatness, His goodness, and especially His providence as manifested towards the helpless and to those who live in His faith and fear. It is one of the alphabetical Psalms, but is deficient in the Nun stanza. That such a stanza existed originally there is some reason for thinking; for immediately after the 13th verse, the LXX. have πιστὸς ὁ Κύριος ἐν τοῖς λόγοις αὐτοῦ, καὶ ὁσῖος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ. These words are found in all the other ancient versions except the Chaldee; and if they be really a translation from a Hebrew text, we may suppose the original to have begun with הִהִי נֶאֱמָר. Against this reading is the circumstance that it is not found in any MSS., neither is it acknowledged by Jerome, or Aquila, or Theodotion, or the Masorites.

“In the Talmud (*Berachoth* 46) it is said: Every one who repeats the Tehillah of David three times a day may be sure that he is a child of the world to come. And why? Not merely because the Psalm is



alphabetical (for that the 119th is, and in an eight-fold degree), nor only because it celebrates God's care for all creatures (for that the Great Hallel does, cxxxvi. 25), but because it unites both these qualities in itself." Delitzsch.

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3. *וְלִנְדָּלְתִּי אֵין חֶקֶר*, and there is no searching out His greatness. His greatness is infinite, and so the finite understandings of men cannot comprehend it.

5. *יְהִרָר פְּבוֹד הוֹדָךְ*, lit. the honour of the glory of Thy majesty, i.e. the glorious honour of Thy majesty. *וְיִדְבָּר נִפְלְאוֹתֶיךָ*, and Thy wonderful works. As to *וְיִדְבָּר*, see Ps. cv. 27.

7. *רַב טוֹבוֹךְ*, thy great goodness. The adj. is put before the substantive. An occasional instance of this construction is found. See Ps. lxxxix. 51. Kimchi, however, says that *רַב* is a substantive here for *רַב יִבְעִי*, lit. they make bubble forth, as water from a fountain. Its force here is to utter, or proclaim with great rapidity and earnestness the goodness of God.

9. *לְכָל*, to all. The LXX., followed by the Ethiop., have *τοῖς ὑπομένουσιν*; but the Heb. is supported by the Chald., Vulg., and Arab. The Syr. has omitted the word altogether.

15. *בְּעֵתוֹ*. Some refer the affix to each of the individuals taken distributively, to each one in his proper or convenient season Thou givest food. It is better, however, to make the noun *אָכַל* the antecedent; for it is more likely the Psalmist is speaking of the goodness of Providence to man in providing him with many kinds of food, each in its season, when it becomes ripe.

16. *פִּתְחָהּ*, opening, or Thou openest. The context shows that the participle expresses the action of the second person. *רָצוֹן* may denote the favour or pleasure of God; or the pleasure

or desire of man. The latter sense seems preferable, and is well expressed by Kimchi as follows : כל־אחד ואחד לפי רצונו ולפי תאוותו, *each one according to his pleasure, and according to his desire.* So the Chald. has רְעִיתוֹן, *their will.*

18. בְּאֵמֶת, *in truth.* The word אֵמֶת expresses the qualification requisite for making prayer effectual, and the parallelism intimates that this qualification is referable to the prayer rather than to the person ; i. e. בְּאֵמֶת expresses the manner of calling, or supplication, viz. that it is to be faithful, constant, marked with truth, &c.

PSALM CXLVI.

THIS Psalm, like the preceding, is one entirely of praise to God. The Psalmist exhorts his readers not to trust in man, who is helpless and perishable, but in God, on account of His greatness and goodness, and the universality and eternity of His dominion.

2. בְּעוֹדִי. The literal rendering of this term is, *whilst yet I*, i. e. whilst yet I exist. The force of it is well expressed in our translation, *while I have any being.* Quoad *vixero*, Campensis. The same construction of this particle we meet with in Ps. civ. 33.

4. עֲשׂוֹנוֹתָיו, *his thoughts.* This noun is not elsewhere read, but it is derived from the verb עָשָׂה, *to be smooth, to glitter*, and in the Hithpael it signifies *to think.* This Hithpael form is found but once, viz. Jonah i. 6. In the Chaldee the word has the same meaning. Aben Ezra renders עֲשׂוֹנוֹתָיו by מַחְשְׁבוֹתָיו, *his thoughts.* Campensis has translated it *consilia sua.*

5. **אַשְׁרֵי הָאִישׁ בְּאִשְׁרֵי**, *blessed is the man*. The full expression is found in Ps. i. 1. The same ellipsis we have in Ps. lxxv. 5. **שָׂאֵל וַיַּרְא**, *who hath made the God of Jacob his help*. The verb **עָשָׂה** is understood, or the expression may be rendered, *whose help is the God of Jacob*; in this case the logical copula is only understood. The **ו** seems pleonastic, still it is found with **עָשָׂה** in many passages of a like construction with the present: see Ex. xviii. 4; Deut. xxxiii. 26; Ps. xxxv. 2. The Beth in these cases is what grammarians term *Beth essentialis*.

6. From this verse to the end of the Psalm the mighty as well as gracious acts of Jehovah are described; mighty as respects the creation of heaven and earth, and gracious as respects His unceasing ministration to the necessities of His creatures. *He looseth those that are bound; He openeth the eyes of the blind; He raiseth up those that are bowed down*: these and others are here mentioned as the mercies by which the government of Jehovah is distinguished, and by which it was especially signalized, when Christ was manifested in the flesh, and the Divine power was displayed in giving sight to the blind, in making the deaf hear, &c. Matth. xi. 5.

8. **כְּפֹפִיִּים**, *bowed down*. This term is ordinarily used to denote such persons as are oppressed with the cares and anxieties of life, or are bowed down by sickness or sorrow.

9. "Jehovah preserveth the strangers, or foreigners." **זָרִים** denotes persons sojourning in a strange land, who are more than ordinarily exposed to injuries. **יַעֲרֵת**, *He perverteth* the way of the wicked. He frustrateth or bringeth their designs and counsels to nought.

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## PSALM CXLVII.

WE have here also a hymn of praise. The Psalmist enjoins the people to sing the praises of God for reasons similar to those which are stated in the preceding Psalm. In the front of these reasons stands one which is not to be found in the previous Poem, and which helps to determine the time and occasion of this thanksgiving. "The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel," ver. 2. Hence we may infer that the occasion was the return of the exiles from Babylon, and the rebuilding of Jerusalem; and the time was immediately after these events.

1. זָמְרָה, *to sing praise*. The fem. inf. peal: see לִישְׁרָה in Lev. xxvi. 18. Hupfeld says קָמְלָה is the form for fem. inf. peal.

2. גִּדְּרֵי יִשְׂרָאֵל, *the outcasts of Israel*; those who were expelled or carried away from their own country, and made to dwell in a foreign land.

3. לְשִׁבְרֵי לֵב, *to the broken of heart, or the broken of heart*. The verb שָׁבַר is constructed with ל. These words denote such persons as are in much trouble and sorrow on account of some great sin, or sins, which they are conscious of having committed, or on account of the trials and misfortunes of life.

4. The Psalmist having just before made mention of the outcasts of Israel as gathered together, he now speaks of God's numbering the stars, and knowing them all. Here is an evidence of God's omniscience and omnipotence, and here then is reason for the outcasts to trust in God and to believe in His knowledge of their wants and in His ability to relieve them.

5. אֵין מִסְפָּר, *there is not a number*, so the expression is usually translated. But סָפַר in Piel signifies *to relate*, and hence מִסְפָּר may denote here *relation, speaking of*; and then this latter member would be rendered, *there is no speaking of His understanding*, i. e. God's understanding is so great that no man is capable of speaking of, or discoursing upon it, so as to give any correct view of its perfection. Agreeably with this remark is the translation of Mendelssohn: "Unaussprechlich sein Verstand."

9. לַחֲמֹה, *its food*. God giveth to each of the cattle its food. לְבִנֵי עֵרֶב, *to the young ravens*. These birds are mentioned, because being of a low kind, and held in no esteem by men, the universal providence of God is thus forcibly set forth. See Luke xii. 24.

10. The object of this verse, it seems, is to teach man to place his confidence in God alone for success in battle. *He delighteth not in the strength of the horse; He has no pleasure in the legs of a man*, i. e. in a strong man. It is not therefore by leading a great army into the field that a king should expect victory, but by going forth with a humble dependence on the strength of the Lord God. The two members of the verse may refer respectively to cavalry and infantry, of which great armies are composed.

12. This verse in the Septuagint commences a new Psalm, viz. the 147th, and thus the number of Psalms is made the same as in the Hebrew.

13. The address to Jerusalem is here continued, and the reason why she should praise God is assigned. He hath made her gates secure to the inhabitants of the city, who had but lately returned to it, that the enemy could not obtain a footing within her walls. *He hath also blessed her children*, and hath multiplied them so, *that they are not ashamed when they speak with the enemies in the gate*.

14. דָּרָשׁ וְנָרְ, *Lit., who maketh Thy border peace*. He defendeth the boundaries of the country, so that it may be safe

from foreign aggressors. "Qui curat, ne fines tuos quisquam infestet." Campensis.

15. **הַשִּׁלַח וְנֵר**. *It is the rain which comes quickly by His word and command, as a servant that runs in haste to execute the will of his master.* Kimchi. Before **אָרָץ** understand the prefix **ב** or **ל**. **עַד-מְהֵרָה**, lit. *unto haste*, i. e. very quickly.

## PSALM CXLVIII.

In this Psalm the whole creation is invoked to praise God; first, the Psalmist addresses himself to all creatures in heaven, rational and irrational; next, to those which are on the earth; and then he concludes by referring to the especial obligations of the people of Israel to join in this praise, in consequence of the peculiar mercies which they had received.

1. **מִן-הַשָּׁמַיִם**, *from heaven*; by which Geier understands that praise may resound *from heaven*: "Ut laus vestra e coelis resonet." But the words are rather to be taken vocatively; *Ye of the heavens*. **בְּמַרוֹמִים**, *in the heights*, ye who live in the heights. It is a term equivalent to **שָׁמַיִם** in the former hemistich.

2. **צְבָאוֹ**. **צְבָאוֹ**, *His hosts*, i. e. His angels, as we learn from the first member. Synonymes are employed in the two parallels of this, similarly to those of the foregoing verse.

3. **בִּכְבוֹדֵי אוֹר**, *stars of light*. The LXX. have *πάντα τὰ ἄστροα καὶ τὸ φῶς*, as if they read **ו** before **אוֹר**.

4. **שָׁמַיִם הַשָּׁמַיִם**, *the heaven of heavens*, i. e. the highest heavens,

according to a common mode of expressing a superlative in Hebrew; and perhaps they are mentioned in contradistinction to שָׁמַיִם in the next hemistich. By *the waters above the heavens* as Hengstenberg observes, we can only understand the clouds. We are of course directed to this conclusion by the language employed in Gen. i. 7. From this language we infer that heavens in the second hemistich here are equal to firmament in Gen., whilst שְׁמַי הַשָּׁמַיִם may be the abode of the Deity and His angels.

6. חֹק, *a statute, or law*, by which the heavenly bodies are preserved in their courses. וְלֹא יַעֲבֹר, *and not one transgresses it*. The verb is distributive.

7. The Psalmist here commences his address to terrestrial creatures, including those of the sea, as well as those of the land. מִן הָאָרֶץ, *ye of the earth*; the same as מִן הַשָּׁמַיִם of the first verse. אָנוּשׁ מִדְּהָאָרֶץ, *man of the earth*. Ps. x. 18.

8. אֵשׁ, *fire, i. e. lightning*. “De fulguribus cæterisque impressionibus igneis.” Cajetan.

9. אֲרָזִים, *cedars*. After the mention of fruit-trees, the cedars are named, as being the most noble of those which do not bear fruit.

14. The Psalmist, after having exhorted all creatures in heaven and earth, does not fail to urge upon the people of Israel an additional motive for their uniting in this universal praise to God. It is, that He hath exalted their power and glory beyond those of any other nation; and therefore from those who have been so highly blessed, stronger demonstrations of gratitude will be expected. קָרִיב, is equivalent to לִי, *near to Him*.

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## PSALM CXLIX.

WE have here another hymn of praise, to celebrate the benefits which God had bestowed on the people of Israel. There are no marks in the Psalm by which the age in which it was composed can be determined. When, however, it is taken in connection with the previous Psalms of praise, there can be little doubt that the subject in this and in them is the same, and that the recent return from exile in Babylon is the theme.

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3. **בְּמִחּוּל**. The root of **מִחּוּל** is thought to be the same as that of **חִלּוּל**, viz. **חָלַל**; and as the latter noun signifies a *flute*, it is supposed that the former means the same; and thus it is rendered by many persons. But others make **חָלַל** the root, which in Pilel is *to dance in a circle*; and hence **מִחּוּל**, a *dance*. See Ps. xxx. 12.

5. **עַל־מִשְׁכְּבֹתָם**, *upon their beds*. They will rejoice *upon their beds*, i. e. during the night. The saints love God so greatly, that even in the night they will rejoice in Him.

6. **רִנְיָמוֹת**, *exaltations of God*, i. e. *exalted encomiums, high praises*: sing. **רִנָּה**, Ps. lxi. 17. The saints who thus praise God, we are told in the next hemistich, have a two-edged sword in their hand; from which we learn that they are made the instruments of executing God's judgments upon the nations who know Him not.

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## PSALM CL.

In this last Psalm we have an exhortation to praise the power and majesty of God upon all kinds of musical instruments; especially in the sanctuary, whither we should repair, and render unto Him an expression of our gratitude and love.

1. בְּקֹדֶשׁ, *in His sanctuary*, i. e. the temple. It is probable that the heavenly temple is meant. "*The firmament of His strength is every place where His strength and power are exercised, i. e. the whole world.*" Mendelssohn's Beor.

2. כְּרֹב גְּדֻלּוֹ, *according to the multitude of His greatness*, i. e. according to the manifold modes by which His infinite greatness is exhibited to His creatures.

4. בְּמִנִּים, *with musical strings*, i. e. with stringed instruments of music. Syr. plu. ܦܢܝܢ. עֶנַב is the name of a very ancient musical instrument, the inventor of which was Jubal. See Gen. iv. 21. Besides this place it is found in Job xxi. 12; xxx. 31. עֶנַב with נ raphe = עֶנֶב.

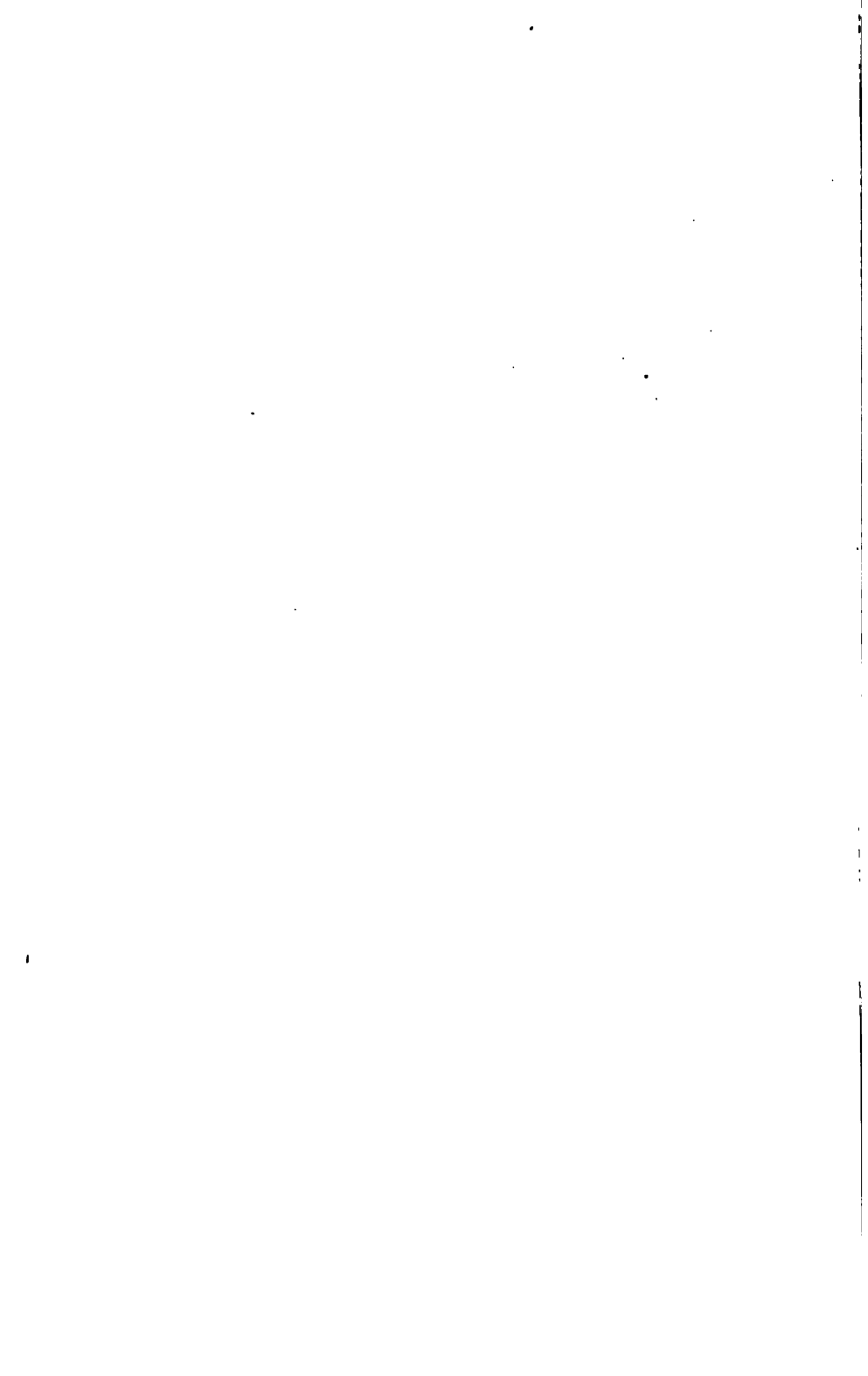
5. צִלְצִלִּים. The noun צִלְצִלִּים is from צָלַל, *to ring, to sound*; and thus we see the term will properly denote musical instruments composed of metal, the sound of which was produced by striking. Hence by the LXX. we find צִלְצִלִּים rendered *κύμβαλα*; and they are followed by most modern translators. The צִלְצִלִּים and the תְּרָמָה were doubtless two kinds of cymbals; and from the qualifying words שָׁמַע and תְּרָמָה, we conclude that the latter gave a louder sound than the former.

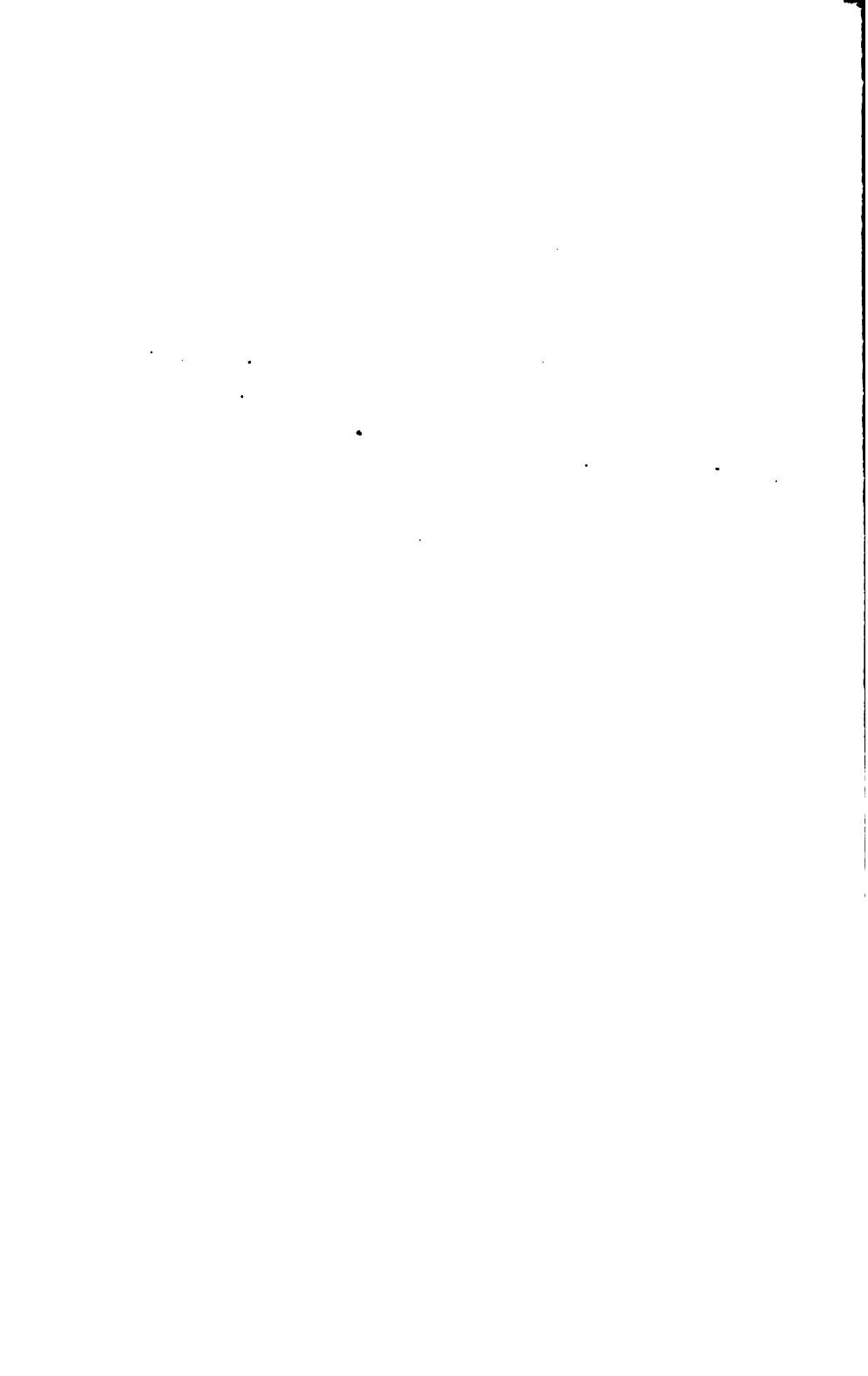
# ERRATUM.

In Vol. II., p. 261, line 17, for נְכִי read נֶכֶד.









~~MAY 18 '64~~

~~MAY 16 '64~~

~~JUN 1 '65~~

~~APR 17 1973~~

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PHILLIPS, George

AUTHOR

A commentary on the

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